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ABSTRACT

The training manual for Self Enhancing Education is designed for use with the text Self-Enhancing Education, (Randolph and Howe, 1966, Sanford Press). The manual is divided into ten units such as "Two Primary Communication Techniques," and "A Primary Concept Essential to Self Enhancing Education," and 13 appendices including pictures, tape scripts and selected readings. The units include reading matter, films or filmstrips. Each unit is divided into six sections: (1) introduction, (2) learning opportunities, (3) activities, (4) thinking processes, (5) social skills and (6) evaluation. A glossary of terms is included at the end of the manual. The research reported herein was funded under Title III of the Elementary and Secondary Education Act. (Author/KJ)

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SELF ENHANCING EDUCATION

COMMUNICATION TECHNIQUES AND PROCESSES THAT ENHANCE

RECEIVED
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APR 8 1969

A TRAINING MANUAL

NORMA RANDOLPH / WILLIAM HOWE / ELIZABETH ACHTERMAN

CG 004209

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SELF ENHANCING EDUCATION

Communication Techniques and Processes That Enhance

Cupertino Union School District, Cupertino, California
Menlo Park City School District, Menlo Park, California

A TRAINING MANUAL
Revised September 1968

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(A PACE Project, Title III ESEA)
1968

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Sister Veronica Flynn

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TABLE OF CONTENTS

UNIT I Relationship of Investment of Interest in Involvement. 1
" II The Socializing Channels for Man's Energy. Our Present Status. 23
" III The Two Conditions Necessary for Growth and Development. Our Present Status. 34
" IV The Conventional Ways We Offer Learning Opportunities. Their Limitations. 45
" V A Primary Concept Essential to Self Enhancing Education. 50
" VI Two Primary Communication Techniques. 57
" VII Interventions in Place of Admonition and Command. 77
" VIII Communication Processes to Improve Our Power to Model. 118
" IX The Process of Designing Learning Opportunities. 131
" X Teaching Communication Techniques Directly to Students and Teachers. 142

APPENDIX A Pictures (6) -- Long Range Goals 147
" B Excerpt from "Understanding Fear in Ourselves and Others" by Bonaro W. Overstreet 153
" C "About School" 155
" D "The Fully Functioning Self" by Earl C. Kelley 156
" E Riverside Speech by Carl Rogers 168
" F Excerpt from "The Silent Language" by Edward T. Hall 171
" G "Defense Mechanisms" by Marc Moss 185
" H Excerpt from "The Human Mind" by Karl Menninger 205
" I "The Self-Fulfilling Hypothesis and Educational Change" by Dr. Arthur P. Coladarci 206
" J "Father-Figures" by Joel Grey 210
" K Excerpt from "Group Processes: An Introduction to Group Dynamics" by Joseph Luft 212
" L Tape Scripts (3)
    A Problem Solving Process Toward Socialization Rather Than Alienation 215
    Problem Solving in Second Grade -- Making Friends 227
    Power to Change Environment 242
" M Selected Readings 261

This Training Manual is designed for use with the text SELF ENHANCING EDUCATION, Randolph & Howe, 1966, Sanford Press, 200 California Avenue, Palo Alto, Calif. 94026

Self Enhancing Education

(Readings and Supplemental Training Materials)

Day	Unit	Reading	V/T & Filmstrips	Other
	1	SEE Manual (R & H) Part 2 pp. 119-137	F.S. - Facilitating Questions - Summary	
	2	Ginott - Between Parent & Child Chapt. 3 & 7		
		Overstreet - "Understanding Fear in Ourselves and Others"		
		Defense Mechanisms - Marc Moss, 16 pp.		
	3	Ginott, Chapt. 1, 2, 4		
	4	SEE Manual (R & H) Part 1, Chapt. 1, 2, 3		
	5	Ginott - Chapt. 5, 6, 8		
		Kelley - "The Fully Functioning Self"		
		Roger's, Riverside Speech - 2 pp.		
	6	SEE (R & H) Part 2, Chapt. 6, 7, 8		
		Colardarci - "Self Fullfilling Prophecy"		
	7	Hall - Silent Language		
	8	SEE (R & H) Part 2, Chapt. 1, pp. 19-37	F.S. - Problem Solving (introduction)	
	9	SEE (R & H) Part 2, Chapt. 2, pp. 38-66	F.S. - Learning Opportunity Design (introduction)	
	10		F.S. - Overview of SEE - Review	

UNIT I

The Relationship of Investment of Interest to Involvement

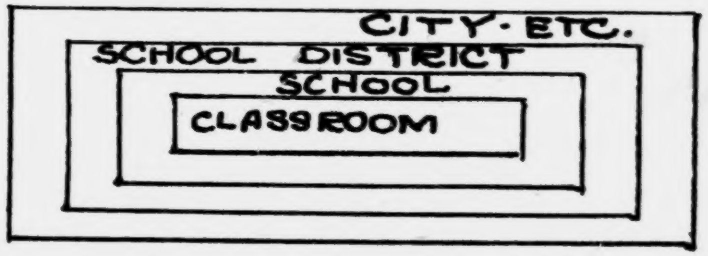
Leader's Introduction to Unit I:

Whenever a group of persons assemble to work together, there is need to move from being a crowd of individuals to a cohesive group in which there is opportunity for individual and cooperative endeavor. This needs to take place whether the group be a classroom of children or a community action group or an industrial team, or a college training course. Suppose I am a teacher on the first day of school facing a crowd of children for whose learning opportunities I am responsible. What factors are present in the situation that if employed will cause the crowd to become a purposive group? We have found that we can facilitate this process by carrying on activities that cause us to invest interest in one another as persons, in the present locale and time in which we are operating, in the long range goal of our effort, in the specifics involved in reaching that goal, in the operational tasks needed, and in periodic evaluation of how we are doing.

In the classroom setting, we frequently fail to take time to offer these opportunities for the individuals to become a motivated, purposive group. We think if you can experience how these activities cause you to invest interest and become involved, you will see the potential in offering them to children. In order to bring about involvement through investment of interest, we pose six facilitating questions and present a variety of activities relating to each question. At this time representative examples of activities for each of the facilitating questions will be offered to this training group recognizing that the creative nature of a teacher makes the design of additional activities almost limitless. Such activities are very helpful to a new group. Many can be activated periodically throughout the life of the group to stimulate nurturing qualities. (Additional examples of activities are available in Randolph and Howe, SELF ENHANCING EDUCATION, Sanford Press, Palo Alto, California, 1966.)

LEARNING OPPORTUNITY #1 Who am I? We think our first task is to invest interest in one another as persons, not as students and teachers but as unique persons having pleasant and unpleasant feelings, perceiving situations somewhat alike and quite differently, playing many parts, some enjoyable, some fraught with frustration. Much of our nurture can come from the persons in the group. In working with children we call this "people nurture." Under the heading "Who am I?" we have developed activities to help us experience one another as "thous" instead of "its" and to help us recognize the complexity of each individual and the many roles in which he is important to someone. In this training course we will offer one such opportunity. (See SELF ENHANCING EDUCATION by Randolph and Howe for others.)

Learning Problem:	Who am I?
Purpose:	Invest interest in one another as persons.
Activity:	Each person shares a recent experience that gave him a good or bad feeling. Leader reflects the feeling message of each input as a demonstration of reflective listening to be introduced later. Invites members to try reflective listening after examples. Leader calls attention to fact that each person in this exercise owned his feeling and sent his message to show such ownership. Later we will see that we do not always do this and will practice doing it in more difficult situations. Leader encourages group members to become aware of a particular investment of interest in a particular person because of what he is sharing.
Thinking Processes:	Identifying Classifying Decision making Organization for presentation Gathering data by listening, comparing or contrasting with own experiences.
Social Skill:	Group discussion.
Evaluation:	Summation of amount of investment individuals make in others. ("With whom do you feel you have invested greater interest than before?" "What do you think caused this investment?")
LEARNING OPPORTUNITY #2a	Where are we in space? One only has to experience being lost---and then found---to appreciate the importance of knowing where we are and where we are in relationship to significant persons in our lives. For children, the knowledge of the multitude of ways we use to establish this location of the individual can help him recognize that herein lies one of the ways we acknowledge worth of each individual.

Learning Problem:	Where are we in space?
Purpose:	To become aware of the care which we take in keeping ourselves and other significant persons located. To generalize what this says about our worth.
Activity:	Use an expanded design to pictorialize the many ways we can show immediate location. (Pictorial example.) Post local area map - state map - United States Map: Locate the area of residence of each member on the most appropriate map. With children in classrooms, this can be their homes in relationship to school.
Thinking Processes:	Memory recall Selection Ordering Presenting data Generalizing 
Social Skill:	Working with the teacher.
Evaluation:	Have we built any awareness of the care we take in locating ourselves and significant others in space? What are we saying about our individual worth?
LEARNING OPPORTUNITY #2b	Where are we in time? To become aware of the impact of the era upon how we feel and behave causes us to know that we are not alone in the way we are perceiving and feeling and at the same time causes us to recognize that there are alternative ways of perceiving the same data.
Learning Problem:	Where are we in time?
Purpose:	To be aware of the impact of the era upon us.
Activity:	Teacher presents the Shakespearean quote, that is,"All the world's a stage and all the men and women merely players. They have their exits and their entrances." Introduce the jigsaw puzzle as the backdrop to the stage on which we are playing out our lives. Mount on the wall or bulletin board an outline jigsaw puzzle.

Leader should have cutouts to match each outlined piece of the puzzle. Each individual receives a piece of the puzzle on which he draws one "sign of the times." He then mounts this on the puzzle outline. After all have finished each person describes the significance of his drawing, the leader reflecting each of the inputs. Finally a generalized statement should be made on the overall puzzle by anyone or the teacher.

Example: What can we say about the number of concerns pictorialized?
The number of signs that are perceived as nurturing?

Thinking Processes:

Identify
Interpret
Classify
Generalize

Social Skills:

Following directions
Working alone
Presenting data
Gathering data by listening
Generalizing

Evaluation:

Do the signs of the times depicted reflect our concerns and/or satisfactions?
Do we have concerns or satisfactions in common? Which are dominant?

LEARNING OPPORTUNITY #3

Why are we here? A group can be helped to become cohesive and purposive if it establishes the need for its efforts and the long range goal toward which it is to work. This applies to children in a classroom, to teachers on a school faculty as well as to members of a course such as this.

In working with children in classrooms for a number of years, we have asked the question: "Why do you come to school?" We have found no group of children who have established motivating long range goals. The most frequent answers are: "Because we have to" and "To prepare for college." One small first grader remarked, "Yes, and I'm getting tired preparing for college." Because we have become aware of this lack, we have introduced for classroom use six pictures to talk about. These are included as an appendix to this training format for your consideration.

For this training course we will present in this Unit, "Why are we here?", the long range goal of Self Enhancing Education. We will try to demonstrate the importance to a group of establishing the long range goal for its specific efforts. If you can feel in this course the involvement value of such an effort, it should help you realize the importance of establishing the long range goal for any other group for which you are responsible in your professional role.

We present it also with the hope that it may help educators clarify a major objective of education. In 1955, an educator from the Philippines spent a year in the United States studying our public school system. After the year of study he made this assessment: "I perceive you having a very highly organized system but I wonder if you have clarified what you hope to accomplish?"

Why are we here in this training course? What is the long range goal of Self Enhancing Education?

The SEE program is concerned with the psychic energy of individuals and of purposive groups: groups of adults, groups of adults and youth, groups of adults and children, groups of children or youth. By psychic energy we mean the inherent ability of the individual or group to adjust the total organism to its needs, and to confront and modify the environment as well as meet its demands.

The psychic energy is often described as two major inherent abilities. Sometimes the two abilities are described as instincts: the instinct to feel hate and employ energy in hating actions, the instinct to feel love and employ energy in loving actions, as the organism adjusts to its needs and confronts, modifies and meets the demands of the environment. Sometimes these two abilities are described as the aggressive or death instinct, and the life instinct. Whether we call them instincts or not we have the ability to experience uncomfortable feelings on a broad continuum from disliking to hating and as a result can employ energy to resist, to feign, to flee, to defend, to attack, to fight, to overcome, to control.

We have the ability to experience comfortable feelings on a broad continuum from liking to intense loving and as a result can use energy to invest interest in ourselves and in our world of things and people -- we can feel and show respect for things, for ourselves, and for others, we can care for things, ourselves and others, we can nurture and be nurtured, we can grant freedom to self and to others, we can use our innate powers, in work, play, hope, faith and love.

It is important to note how we react to our ability to feel hate and love and to employ psychic energy in action as the result of the feelings. In our attempt to meet our needs and interact with our environment we repeatedly experience warm or hostile feelings. Man, as the result of feeling hostile, can, does, and has used energy in destructive manifestations such as suicide, murder, war, violence, etc. Because of these annihilating or alienating manifestations we do not feel comfortable about our power to hate. We do not like to perceive ourselves as capable of hating so we tend to deny this ability and feel guilty about harboring such a potential power.

On the other hand we are proud to admit that we have the power to love. We are glad to be perceived as loving persons even though we frequently misuse this power in alienating manifestations such as "smother love", possessiveness, over control of the love object, in developing dependence rather than inter-dependence just as we misuse the power to hate in alienating ways.

SEE Educators perceive our problem as the need to accept these two abilities to love and to hate and then learn how to direct them toward socialization rather than alienation. Perhaps it is well for me to hate conditions of poverty for any man enough so that I will be forced by my feeling to act both as an individual and as a group member to resolve the dilemma. Perhaps it is well for me to love inter-dependence enough to cause me to learn how to help children in classrooms become less dependent on teacher control. If I hate prejudice enough perhaps I can begin to help myself and others accept, like, and perhaps love differentness.

When feelings call for action, if our problem is one of direction of energy toward socialization rather than alienation, how do we begin to learn how to do this? The SEE program believes that we must recognize, consider and manifest alternative behaviors available to us, alternatives which have had too little conventional usage.

For example, if I perceive my dignity as a worthy person to be threatened by someone's behavior, I am hurt. The hurting causes anger and at this moment in space and time I, to some degree, hate my antagonist. What can I do with this pain, anger, hate? I have some alternatives.

I can hold the hate in, in which case it may well cause me to move about very preoccupied using my energy ineffectively. I can internalize it -- turn it in upon myself and develop ulcers, etc. I can physically attack my antagonist or I can verbally abuse him. I can displace my hate on to a person other than my antagonist. These behaviors we see as alienating and anti-social uses of the power to hate.

Now that I am uncomfortably experiencing these feelings of hate, what socializing alternatives are available to me?

I can tell my troubles to an effective intermediary who will hear my feelings, reflect them to let me know that he hears and to check out his perceptions. By so doing he can help me better understand my dilemma and then if he is skilled he will direct me back to a forthright verbal confrontation of my antagonist where by owning and posing my feelings we can, through discussion, hope to clarify and resolve the conflict. This is probably the most promising avenue for a socializing use of my hating. If I can't risk such a forthright confrontation then I might go home and vigorously clean my house discharging my pent up energy in work. Or if that isn't helpful then perhaps I can play golf, fantasizing the golf ball as the head of my antagonist. This will not necessarily resolve the conflict but will free me from "feeling control".

If we are to begin to learn how to behave in these more socializing ways that are not manifested often enough in our conventional interactions, then we need to have opportunities to practice new communication techniques and processes that will help us manifest our hate and love in socializing transactions. Self Enhancing Education offers a beginning in such training.

Learning Problem: Why are we here?

Purpose: To invest interest in the long range goal of Self Enhancing Education.

Activity:

The small groups are asked to consider what conditions are likely to foster manifestations of hate and what are likely to foster manifestations of love? Such lists as the following may emerge:

HATE	LOVE
Physical deprivation	Physical nurture
Fear of physical deprivation	Acceptance
Rejection	Respect
Fear of rejection	Trust
Inadequacy	Freedom to use innate powers
Fear of inadequacy	Adequacy
Reflected images of inadequacy	Reflected images of worth
Control by the psychological size of another	Freedom to explore
Physical restraint	Stable limits
Bodily harm	
Fear of bodily harm	
Fear of personal power to love and hate	

Is there an overriding feeling in these examples that produces hate or love? What about fear and trust?

Leaders ask small group members to share those differentnesses that irritate them.

Leaders ask small groups to list manifestations of hate and manifestations of love. Such a list might be:

HATE

Suicide
Murder
War
Depression
Neurosis
Excessive talking
Despair
Jealousy
Prejudice
Shame
Guilt

LOVE

Curiosity
Trust
Empathy
Care
Acceptance
Hope
Faith
Helpfulness
Investment of interest
Caressing
Joy
Assurance
Friendliness
Affection
Orderliness
Happiness
Devotion

Activity: Leader asks the group members to list the behaviors of children on playgrounds and in classrooms that they feel are alienating uses of psychic energy. Once the list has been offered, ask the group members to classify for themselves the behaviors under the following headings:

Attention getting
Short attention span
Power struggles against physical or psychological size
Revenge
Display of inadequacy
Exploratory
Reaction to differentness

Then ask the group members to share how they have individually classified the misbehaviors.

Thinking Processes:
Memory recall
Identify
Classify

Social Skills:
Group discussion
Working with teacher

Evaluation: How do you feel about accepting the fact that you have the ability to hate and to love? It has been said that we have a tendency to deny our ability to hate. What is your assessment of this statement? What do you see as advantages to accepting ourselves as we are?

LEARNING OPPORTUNITY #4 What is expected of us? Once a group has established the major objective of its effort, it needs to look at the specific objectives that lead it toward that major goal. If we help children understand the major goal of education and then what is expected this year, it seems to give them the opportunity to understand how their daily efforts fit into the bigger picture. This seems to personalize the purposes and personalized purposes are one of the factors that can be effectively used to increase self esteem. One of the ways that we have found teachers doing this is to involve children in an overview of the year's expectations as each subject area is introduced. In this training course, we think the same overview of the specific objectives can help us understand how we will move toward our major goal. If you feel in this course the involvement value of this activity, we think it more likely that you will offer children similar opportunities.

Learning Problem: What is expected of us?

Purpose: To establish our specific objectives.

Activity #1: The leader presents the following scope and sequence of the Self Enhancing Education training course:

Unit One: In Unit One we offer examples of activities to demonstrate the involvement value of helping group members invest interest in one another; in the space and time in which the group will operate; in the long range goal of the group's efforts; in the specific expectations of the curriculum; in the operational tasks; and in the method for evaluation of performance.

Unit Two: Once the group members are involved and purposive, the individuals and group are perceived as resources of psychic energy available for employment in the socializing channels (Unit Two) of work, play, hope, faith, and love.

Unit Three: We consider next (Unit Three) the two conditions necessary for growth and development of individuals; namely nurture, both physical and psychological, and freedom to exercise innate powers. SEE Educators take the position that both the miseries of hating and loving that alienate, and the joys of hating and loving that socialize, are man generated. They stem from man as he adjusts himself to his needs and confronts, modifies and meets the demands of his environment. Knowledge of the two conditions necessary for growth and development offers trainees criteria with which they can assess the quality of nurture and freedom of a given situation, as well as an understanding of the factors that need to be modified to bring about improvement.

Unit Four: Up to this point we have presented the relationship of investment of interest to involvement, the characteristics of psychic energy, the promising channels for its socializing use, and the conditions necessary for growth and development. In Unit Four we present our conventional behaviors to determine where we need to modify our traditional ways of behaving. Unit Four describes the three conventional ways of behaving as we offer learning opportunities: We attempt to influence behaviors, attitudes and values by admonishing and commanding; we are used as models to imitate and with whom to identify; and we present technical learning opportunities in explicit terms from instructor to student.

Unit Five: We need to continue to influence behaviors, attitudes and values, to model, and to offer technical learning opportunities. Our conventional ways of doing this are not nearly as effective as we think they can be if we employ communication techniques and processes that are possible but not yet traditional or conventional. As we become aware of the limitations of our conventional behaviors, it becomes very clear that we must learn the importance of regarding each participant as a unique resource of his own feelings and perceptions, and provide opportunities for each person to be such a resource. Unit Five offers the trainees an opportunity to understand the importance of the personal origin of feelings and how these affect the quality of the perceptive process thus making each perception unique to the individual and forcing us to recognize him as a unique resource.

Unit Six: Once we perceive him as such a resource, we find that we are lacking in the necessary communication techniques for hearing his feelings and letting him know he is heard. We find ourselves similarly unskilled in listening to our own feelings and perceptions and sharing them showing ownership. Unit Six of the training manual introduces skills to overcome these lacks. It provides demonstration and practice in the communication techniques we call "reflective listening" and "congruent, forthright, sending".

Unit Seven: "Reflective listening" and "congruent sending" are the two communication techniques fundamental to the succeeding communication processes we have developed as we begin to influence behaviors, attitudes and values in ways other than by admonition and command; as we begin to build bonds of trust in our modeling role; and as we begin to involve group members as unique resources in each learning opportunity. With the two basic techniques as integral skills, we have developed in Unit Seven varied ways of intervening when we wish to influence specific behaviors. To resolve conflict and to move beyond symptomatic behaviors to the hidden problem so that it can be resolved, we have developed a complex problem solving process.

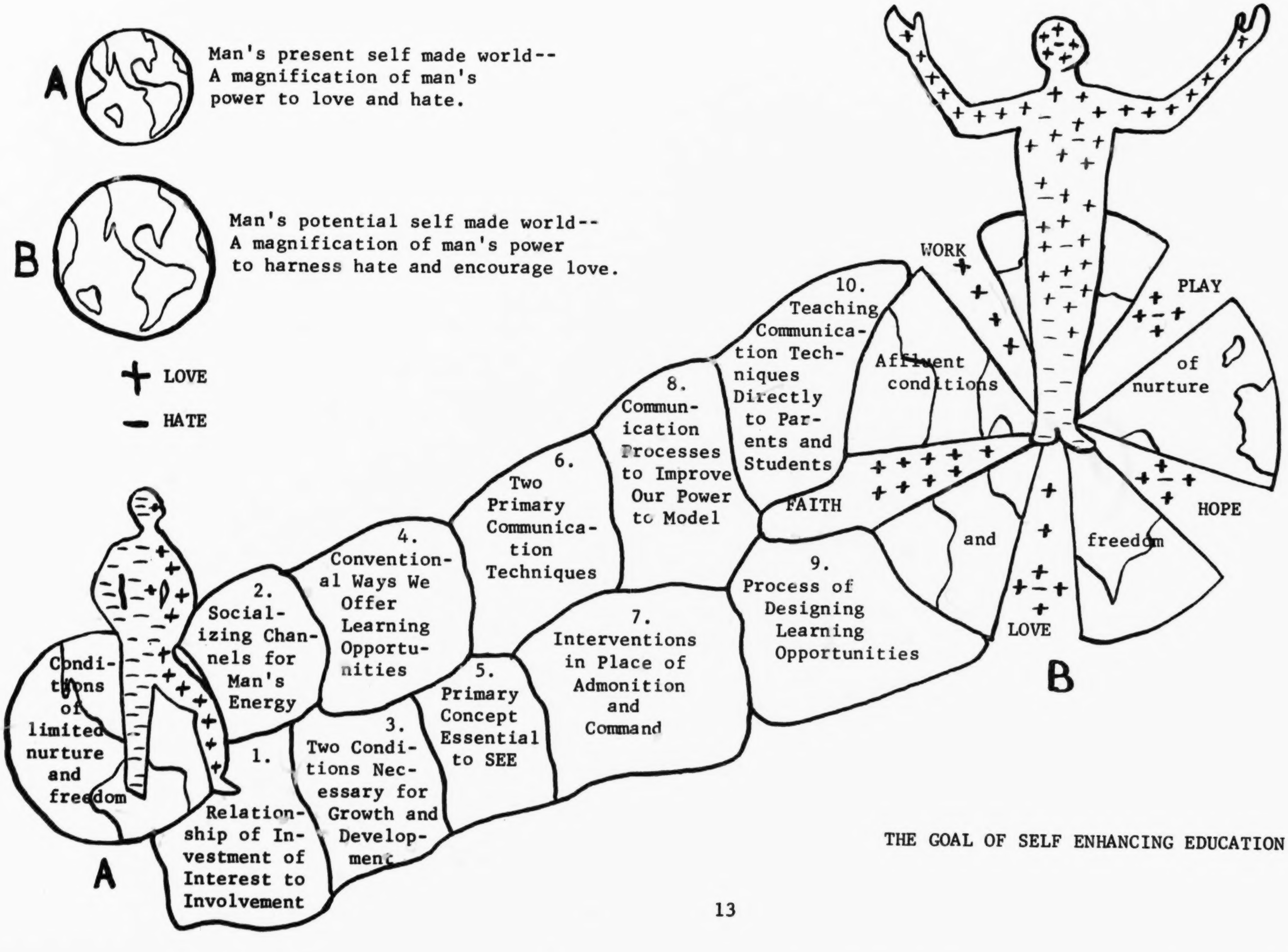
Unit Eight: In Unit Eight by using the same basic techniques we have developed the process steps necessary in the building of bonds of trust and in serving as effective intermediaries.

Unit Nine: In Unit Nine we present the learning opportunity design as a process to overcome limitations in our technical training role. The learning opportunity design is a process that involves the instructor and students as unique resources of feelings and perceptions; and allows them to be cooperatively involved in each process step rather than confining the responsibility for the process to the teacher.

Unit Ten: We see the communication techniques and processes that we employ as having universal application. They can be used by adults with adults, adults with youth and children, youth with youth, children with children. Unit Ten of the trainer's manual shares with the trainees the SEE staff's experiences in teaching the techniques and processes to parents and directly to children.

Activity #2:

Leader's input: When children consider what is expected in each subject area they enjoy plotting the units on a jigsaw puzzle for their binders. We include here such a pictorial presentation of the units of this course.



A Man's present self made world--
A magnification of man's
power to love and hate.

B Man's potential self made world--
A magnification of man's power
to harness hate and encourage love.

+ LOVE

\- HATE

Conditions of limited nurture and freedom
A
1. Relationship of Investment of Interest to Involvement
2. Socializing Channels for Man's Energy
3. Two Conditions Necessary for Growth and Development
4. Conventional Ways We Offer Learning Opportunities
5. Primary Concept Essential to SEE
6. Two Primary Communication Techniques
7. Interventions in Place of Admonition and Command
8. Communication Processes to Improve Our Power to Model
9. Process of Designing Learning Opportunities
10. Teaching Communication Techniques Directly to Parents and Students
WORK
PLAY
Affluent conditions
of nurture
FAITH
and
freedom
HOPE
LOVE
B

THE GOAL OF SELF ENHANCING EDUCATION

Thinking Processes: Identify
Interpret

Social Skills: Listening
Working with the teacher

Evaluation: Describe your feelings about how effective the overview has been in giving you direction and helping you invest interest in how we will move toward our major goal. How do you feel about presenting an overview to children as each subject is introduced at the beginning of the year?

LEARNING OPPORTUNITY #5 What are our operational tasks? The total school is a societal group that must adjust the total institutional organism to its specific needs and confront, modify and meet the demands of the environment.

Within the total group are subgroups with similar tasks. Within each subgroup are individuals who likewise must adjust the total human organism to personal needs and confront, modify and meet the demands of the environment.

When children move from their homes to school they move from one societal group to another, from one organizational structure to another. We feel that the more children and school personnel can cooperatively consider the organizational tasks, the more investment of interest and thus involvement each member will have in his new societal group and thus greater commitment to its effective operation.

Under our facilitating question, "What are our operational tasks?" we have involved children with us in consideration of the organizational needs.

Our efforts to clarify these complex procedures fall into the following categories:

1. Establishing the behavioral limits necessary for both physical and psychological security.

2. Providing playground space and equipment for different ages of children.

3. Clarifying lunch time and lunch space procedures.
4. Clarifying auditorium and library time and procedures.
5. Clarifying fire and safety drill procedures.
6. Providing for self discipline.
7. Clarifying and assigning classroom and physical education operational tasks.

Learning Problem: What are our operational tasks?

Purpose: To identify and clarify the operational tasks and become committed to their implementation.

Activity #1: Leader presents the following example of a formalized presentation of stable limits for the group's reaction.

Persons, adults or children, seem to need the security of stable limits within which they can feel free to function without having to wonder and test. Those so charged by the society must present fundamental responsibilities for which each member is responsible to himself and others. We have found it very helpful for the staff first to agree on the stable limits and then present them to the children for their understanding and commitment to them. In the SEE program we discuss the stable limits as each child's responsibility to himself and others. Once the stable limits are understood we have found it helpful to present them formally as follows:

STABLE LIMITS

Each teacher, parent and child in our school community has responsibilities to himself and others. These are major responsibilities of __________ ________________.

For my safety and that of others:

I am expected to come to school on time and remain there unless I have the permission of my parents and the school authorities to leave.
I am expected to obey state laws and school rules when riding my bicycle or walking to school.
I am expected to walk in and around the building.
I am expected to limit my play to the playground.
I am expected to use school equipment as I have been taught.

To protect my property and that of others:

I am expected to protect the school building, grounds, and equipment from damage, litter and misuse.
I am expected to use school equipment as I am taught to use it.
I am expected to lock my bicycle at school.

To protect my rights and those of others:

I am expected to be as quiet as possible around classrooms so as not to disturb those studying.
I am expected to use only those materials assigned to me or belonging to me or shared with me by the owner.
I am expected to refrain from physical violence and profanity.

I have discussed these expectations with my teacher and my parents and recognize my responsibility for doing my best to meet them.

STUDENT________________________________

I have reviewed the stable limits with my child and will help him or her live up to them.

PARENT________________________________

I have discussed the stable limits with my student and will help him or her live up to them.

TEACHER________________________________

Activity #2:

SEE Educators work to help children understand that the consequences of failure to be responsible are not punishment because the child is "bad" or disobedient but are a means of helping him develop behavior habits. This is why SEE teachers often involve the child in determining the "consequence" that will help him. If a child overrides a stable limit we have found the following process effective:

Step 1. Read the infringement as an unclear message, not as defiance of authority:

Teacher: John, you signed the stable limits agreement yet you rode your bike on the playground at recess. I am wondering what this behavior is telling me?

Step 2. Invite clarification of the message:

Teacher: Are you asking me to take charge of you and your bike?

Child: I forgot.

Step 3. Reflect the child's inputs.

Teacher: You haven't remembered your responsibility?

Step 4. State the conflict.

Teacher: I can understand that you may have forgotten. I am concerned about the danger to yourself and others of such forgetting.

Step 5. Invite solutions to this dilemma:

Teacher: What do you think we can do so you can get in charge of this forgetting?

Activity #3: Leader presents the following stable limits that might apply to this training course and asks the group to react to them:

> ### Stable Limits
>
> Reading assignments will be given that the instructors feel are pertinent. We will expect them to be read when assigned because the ideas are needed in the ongoing training.
>
> Homework assignments will be made for practice in application of the techniques and processes. We will expect the assignments to be carried out at the appropriate time, so they can be shared with the group.
>
> Since we have a very limited training time, attendance and promptness are deemed necessary.

Activity #4: Leader asks group to share how it felt about the presentation of the above stable limits. Did it produce feelings of security or a feeling of restricted freedom?

Activity #5: Leader's input: In providing for playground space and equipment for different ages of children as well as lunch time and space, auditorium time and procedures, etc., we feel that often the plans become a long list of admonishing and commanding "don'ts" rather than organizational structures to which children are committed. In order to avoid these "watch dog" procedures we feel that time needs to be spent in involving children in these organizational plans and especially in the reason for such organization.

For instance, a diagram for organization of the playground space can be a vital topic for discussion as children come to understand that the school must provide for "little people" as well as big boys and girls. Such a diagram enlarged can be used with very young children as they go out with the teacher and find the areas provided for them. Given a map or diagram, coloring in their spaces with one color and that of older children with another can be fun. The generalization might be that the school provides for all of us.

Activity #6: Leader presents the following plan to provide for self discipline in the classroom.

Self Enhancing Educators feel that it is very important for teachers and children to plan for self discipline. We feel that conventionally the teacher perceives himself and the children perceive him as responsible for the behavior-control of students. We feel that there should be a systematic effort to locate the major responsibility for behavior-control in each student.

If a person is to become a good tennis player he must have opportunity to develop the necessary muscles and coordination that produce proficiency. We think that children in classrooms should be offered this opportunity to develop proficiency in the skills of appropriate behavior. What we are after is self control rather than external control.

In the Self Enhancing Education procedures teachers are asked to help children clarify the specific learning problem and its purpose. Once this is accomplished they are asked to cooperatively plan the necessary activity. Each activity requires a specific social behavior or series of social behaviors. For instance, some activities require the teacher to present and the children to listen. Others require children to work alone or in partnerships or in small groups. Certain activities require group discussion.

In many classes children have identified the following social skills that varying activities require: Getting Myself In; Ready For Work; Listening; Group Discussion; Working With The Teacher; Following Directions; Working

Alone; Working With A Partner; Working In A Small Group; Self-Freedom; Getting Myself Out.

Self Freedom is a skill that children like very much. It is an opportunity to move about the room freely, exchanging specimens and ideas; using care in the level of noise and responding immediately at the teacher's signal for attention to him.

Many classes enjoy printing these social skills on cardboard and posting them for the period needed. For instance, children working in partnerships may post the card "Working With A Partner". Children working alone will post the card "Working Alone" and children working in small groups will post the card "Working In A Small Group".

When children are involved in the purpose for a particular learning problem and have helped plan how they will go about learning it and the social skills that will need to operate while the activity is going on, the majority of the class find it relatively easy to make the commitment to the appropriate behavior the task requires.

An example of a dialogue to establish behavior for a particular activity might be:

Teacher:	If this is our activity for the next 45 minutes, what social skills does the activity require of you? Of me?
Student:	We will first need to have a group discussion then some of us will be Working With Partners and some will be Working Alone.
Teacher:	Yes. I will join in the group discussion, and then I will be a helping person to anyone who needs me. Do we all know how to handle group discussion? (Nods of assent.) I think you will try very hard.

(The teacher's attitude should always make it clear to his students that he believes in their ability to operate effectively.)

Teacher: Now, will someone please post the proper skill cards, then we can begin. When we finish the group discussion each of you can look up here to see your next way of working.

For a child with minor difficulty in self-control provision may be made for him to move out of the group but still remain in the room, regain his control, and then be free to return to the group. We have found that a desk located away from the group can serve as a retreat or 'island' for the youngster to work at with minimal distraction.

Ideally, the child will recognize when he is unable to cope and will remove himself from the group until he has regained his control. Until he is able to do this, the teacher might say: "I see it is hard for you to work in the group this morning, Jim. Would you like to take an 'island seat' until you are more comfortable or can you cope?" Often this is all that is necessary to call the child to the expected social behavior and he will immediately become in charge of self; or he may need to go to the 'island' for a time to make the adjustment, and come back to the group as soon as he feels he can function as expected.

For a more troubled child who has great difficulty with self-control, who may be severely lacking in motor skills and behavior controls or either one, a somewhat different procedure may be necessary. This child may require refuge from the stimuli of groups in action throughout the room. It may be necessary to provide him his own study carrel or 'private office' where he can withdraw when his controls will not hold. As a matter of caring about and concern for such children many rooms could well have several such 'offices' available for its more needful children.

Experience has shown us that when such refuge is available, when the child knows his presence in the total group is desired, and that appropriate social behaviors are stable expectations, he is able to build the behavioral controls much faster and achieve greater mastery over the motor controls.

For any child, but particularly for the more troubled ones, there may be an occasional day when everything seems too difficult within the room. When the teacher perceives that none of his interventions is effective, he may then suggest that the child go out of the room to talk things over with the counselor, guidance worker, or principal, whichever is available, and come back when he has worked through some of his discomfort and is more able to handle his own discipline.

The suggestion for this kind of retreat might come either from the teacher or from the child himself, when he feels unable to tolerate the existing situation, but for this latter event to occur, the child must have an adequate bond of trust with the teacher and receiver and not see them as punishing individuals or the sending out as punishment.

Realize, too, that there may be rare days when the principal and the child together may have to decide that the child's need can be better met at home for that day and that he should go home and come back and try again the next day. Many severely behaviorally handicapped children have been able to work from a limited school day to a full one by this method of systematic exclusion.

The principal or counselor will need to be aware of the possibility of the child's need to go home sometimes, and have done the preliminary work with the parent to train him to receive the child in an affirmative fashion. When the child goes home, the parent talk might be: "I'm so glad you could stay as long as you did today. Tomorrow you may try again."

In summary, we think that there are seven easily defined steps in the self-discipline plan which follow:

1. Identify the learning problem and its purpose and co-plan the activity.

2. Differentiate out the social skills dictated by the activity.

3. Post the necessary social skill or skills.

4. Expect that each child will try to manage himself.

5. Provide for those who have minor difficulty.

6. Provide for those who have serious difficulties.

7. Provide for pupil evaluation of self, teacher evaluation and peer evaluation.

For further development of the steps and dialogue in this process, see page 40 and for the pictorial presentation pages 56-66 of SELF ENHANCING EDUCATION by Randolph and Howe, Sanford Press, Palo Alto.

Activity #7:

Once a plan for self discipline is initiated children, if given the opportunity, will invest interest in clarifying and assigning the maintenance tasks that are necessary. Even helping plan the daily schedule seems to cause them to have greater commitment to carrying it out. (Not recommended for special classes of Educationally Handicapped minors.)

Thinking Processes:

Compare and contrast
Evaluate
Apply principles to new situations
Make decisions

Social Skills:

Work with teacher
Group discussion

Evaluation:

Do you feel the necessity of children working within certain stable limits as being important? What are your feelings about the process suggested for working with infringements of these stable limits?

LEARNING OPPORTUNITY #6

How shall we evaluate? For years the main locus of evaluation was centered in the instructor or the parent. In recent years we have been trying to center more of this responsibility in the performer. To exercise the power to assess one's own efforts fosters independence rather than dependence. It appears to diminish the psychological size of the evaluator and helps the mentor emerge as a helping person rather than as a judge. It gives the performer an opportunity to be a unique resource of his feelings and perceptions.

In Self Enhancing Education we practice sending all evaluative messages showing our specific ownership of the assessment. We work to assess the efforts rather than the character or personality of the performer letting the performer make his own inference about himself. To show ownership of an assessment tends to diminish statements that appear as universal truths rather than one person's feeling or perception. This allows for alternative assessments and tends to reduce self fulfilling prophecies.

Learning Problem: How shall we evaluate?

Purpose: To center much more evaluation in each self and to learn to own evaluative messages; in order to reduce psychological size of evaluator, reduce dependency, use each person as a resource of feelings and perceptions, and reduce generalized assessments that tend toward self fulfillment.

Activity #1: Role play the following:

Conventional Evaluative Session for Role Playing:

Resident Teacher: John, if you have time right after school I want to talk to you about the lesson you presented today.

After school.

Resident Teacher: When I looked over your plan yesterday, I had some question about the way you planned to motivate the group but decided not to intervene until I had seen you working with it. Now, I am convinced that my initial hunch was right and your lesson should not have been planned that way. I think you would have gained the students' attention much more quickly by using a part of a similar situation with a suspense ending, which would have aroused everyone's interest.

Student Teacher: Yes, I see what you mean, Mrs. Judge, but I really felt that I wanted the children to live that situation in a more involved role playing and I thought it did just what I wanted it to do.

Resident Teacher: Well, you did get involvement but at the expense of time, so this left children to finish the assignment on their own. So you didn't have any opportunity to know whether they ever got the correct meaning or not.

Activity #2: Groups analyze what happened in terms of feelings, conflict, facilitation of growth, and psychological size of evaluator.

Activity #3: Leaders role plan an innovative evaluative session.

Resident Teacher: Hello, John, are you busy right now? If not, could we take a few minutes to talk about your lesson today?

Student Teacher: Sure thing, Mr. Goodman. I've been waiting for you to be free so I could get your reaction.

Resident Teacher: I'm wondering more how you felt about it. In terms of the purpose, what happened?

Student Teacher: Well, I was pleased to have the kids get so deeply involved through the role-playing, because I think it is important for them to really feel like the people they study. You know, really understand that they were living, caring people, too.

Resident Teacher: You felt their involvement? Was there anything that gave you a particular concern?

Student Teacher: As a matter of fact there was. The role playing took more time than I had allowed for and I was feeling anxious that we did not have the time to finish the task to the point of generalizing the important concepts and evaluating in terms of our purpose.

Resident Teacher: You feel that there wasn't time to complete the activity? Well, I liked the lively interest and thought you did a good job of getting the students involved. I, too, think effective teaching involves helping children experience empathy. I recognized that time ran out before the group had generalized. How do you think you might plan for tomorrow so that our concerns can be resolved?

Activity #4: Leader introduces an evaluative process for group's consideration and discussion.

An Evaluative Process:

Step 1. Provide an opportunity for the performer to evaluate his own efforts:

Teacher Talk: In terms of the purpose for this activity, what gives you a good feeling about your efforts? What gives you concern?

Student Talk:
I feel good about --------------------
I have concern about ----------------

Step 2. Provide an opportunity for other participants to evaluate a performer's efforts:

Teacher Talk: In terms of the purpose of this activity, what gives you a good feeling about _______ efforts? What gives you concern?

Student Talk:
I feel good about --------------------
I have concern about ----------------

Step 3. Provide an opportunity for the instructor to evaluate the performer's efforts:

Teacher Talk: I feel good about --------------------
I have concern about ----------------

Step 4. Invite the participant or participants to offer ways to overcome the concerns.

Thinking Processes:
Compare and contrast
Evaluate
Interpret
Apply principles to new situations

Social Skills:
Work with teacher
Group discussion

Evaluation: What did the change do to the psychological size of the evaluator? Who were used as resources? How do you see this innovative way of evaluating, affecting the attitude of the teacher and the performer toward future evaluative sessions?

UNIT II

The Socializing Channels for Man's Energy. Our Present Status.

Leader's Introduction to Unit II:

In Unit I, we looked at man, at ourselves as having the ability to feel some degree of love or hate as we adjust our personal organism to its needs and confront, modify and meet the demands of the environment. We looked at our ability to use energy in manifestations of some degree of hating and loving -- manifestations that we can assess as either alienating or socializing uses. We have indicated that we can learn new ways of directing both love and hate to enhance ourselves and others in our varied transactions and by so doing can change unsatisfactory conditions. As we change our own behaviors we can change conditions of our world that we dislike since we see such conditions as a magnification of our individual and cooperative performances.

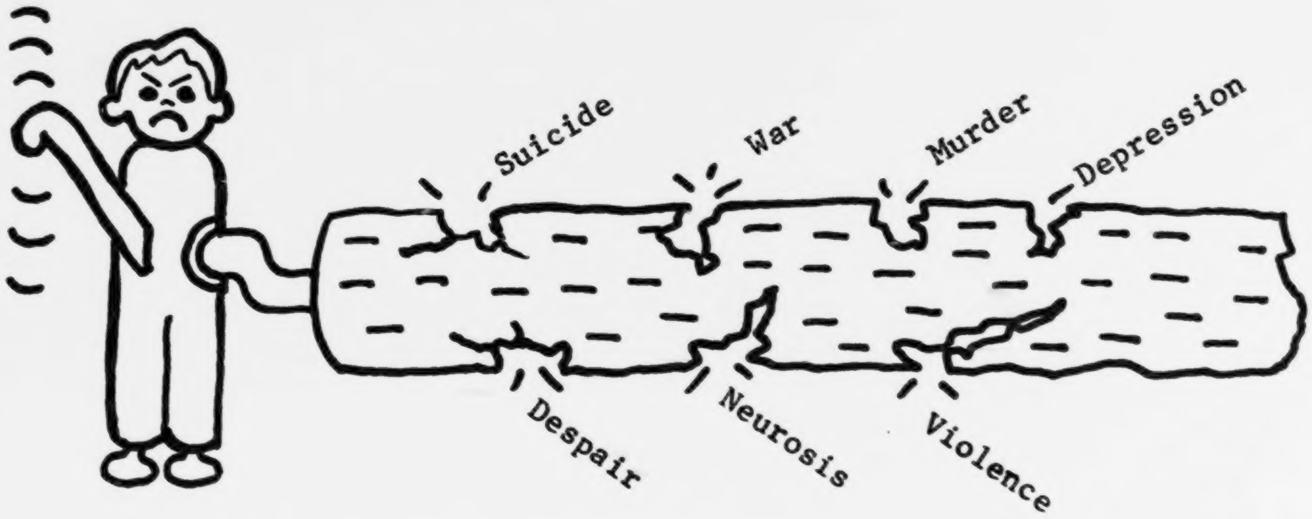
If we learn how to use our psychic energy constructively we take the position that we do not deny our ability to misuse hate and love but that we learn to direct psychic energy away from alienating and toward socializing manifestations.

LEARNING OPPORTUNITY #1 To become aware of Socializing Channels for Man's Energy and Our Present Status. Our aggressive ability (hate) can be expediently directed into work and play if we can learn how to do this. In what additional channels can love be invested? "In support of love, we have faith and hope" writes the eminent psychiatrist, Karl Menninger. Thus the channels for investment of energy away from alienation and toward socialization are work, play, hope, faith and love. As each individual becomes more able to direct his energy into such channels, the magnification of such individual efforts should manifest itself in more life giving social conditions in which the need to hate is diminished.

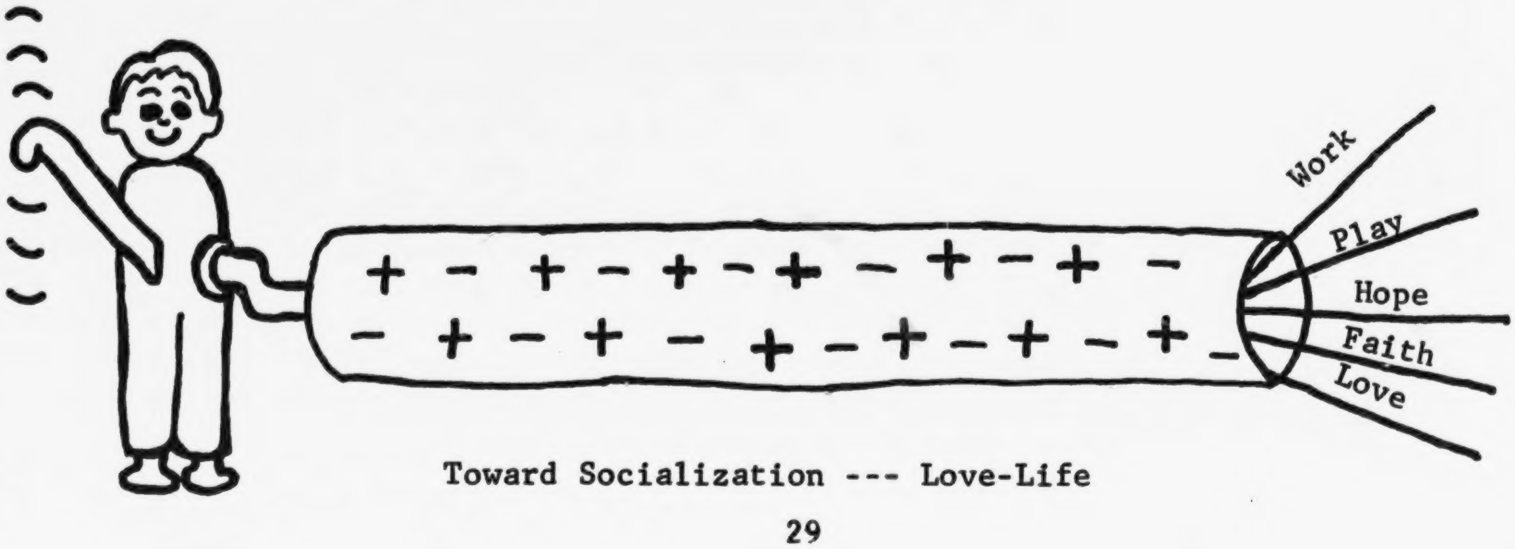
Learning Problem: What are believed to be the socializing channels for man's energy?

Purpose: To become aware of where the investment of energy is constructive instead of destructive.

Activity: 1. Leader presents the following picture for group discussion using the discussion questions below.


Suicide
War
Murder
Depression
Despair
Neurosis
Violence

Toward Alienation --- Hate-Death


+ − + − + − + − + − + −
− + − + − + − + − + − + −
Work
Play
Hope
Faith
Love

Toward Socialization --- Love-Life

Activity #1: (Continued)

Group members are asked to assess whether they have ever manifested alienating behaviors. Have they ever been able to direct feelings of hate into the socializing channels of work and play?

Activity #2: Leader introduces concepts and processes we have used in helping children handle feelings constructively.

Leader's Comments:

We believe the techniques and processes of Self Enhancing Education to be helpful in channeling the feelings of hate when they are present. By resolving conflict without a win/lose solution, we can foster greater acceptance of one another on the part of adults and children, thus encouraging love and diminishing the need to hate. We feel that it is very important that children have regular as well as on demand opportunities to talk about feelings. They need to know that it is "all right" to have warm or hostile feelings and that it is safe to talk about such feelings with adults. As we worked with a group of fourth grade children involved in flagrant teasing, the hidden problem was voiced by one of the group, "Well, in fourth grade how do you let a girl know that you like her except by teasing her?" When the scapegoating of a child is repetitive, the hidden problem frequently is: How to handle differentness in less painful ways. In this training course, we will spend several hours learning the problem solving process so that we can help both children and adults handle feelings in constructive rather than destructive ways.

In our work with children and parents we let it be known that every staff member is available to hear the concern, or worry, or problem of another as he perceives it. We help such persons own the problem and express it showing such ownership. For instance, "I am bothered by Johnny hitting me" rather than "Johnny is always hitting me". This eliminates tattling since to express a feeling, worry, or problem is looked upon with favor while to blame the other, to judge, or to tattle on another is frowned upon. We will work later with this skill of owning feelings and sending the message showing such ownership.

Channeling Anger:

Teacher Talk: I see that you are very angry. I can't let you keep hitting each other. Suppose you go to the Quiet Room and take your anger out on the clay or express your feelings with the paints or pummel Bobo the Clown.

When you have quieted down, we can discuss the conflict and hopefully resolve it.

Channeling Jealous Feelings:

Teacher Talk: When you tore up Jane's report, you showed me that you were very angry. I can understand this feeling. It is all right to have it. I can't let you express it by destroying another child's work because then you won't learn how to handle such feelings constructively. Next time, come and talk with me and tell me how you are feeling. Perhaps together we can resolve this conflict.

Working with a Repetitive Defense Mechanism:

Teacher Talk: John, when I have to stop you frequently from hitting others, I feel you fear me. I am so much bigger than you. However, I can't let you keep on denying that you were hitting because then you won't grow to be brave. I am wondering if next time I have to stop you, you can just count to ten and not say, "I didn't do it."

Working with Stealing:

Teacher Talk: Cindy, I know it gives you a good feeling to have lots of Easter eggs in your basket. I can't let you take them from the other children's baskets because then you won't learn what belongs to you and what belongs to other persons. Suppose you put the eggs that belong to others back into their baskets. Because I know it gives you such a good feeling to have your basket full, I will add a few more eggs to your basket when you are ready to go home. (Stealing in small children is often a message that they are equating material things with love.)

Mis-Use of Objects:

Teacher Talk: Crayons are for drawing not for eating.
or
Paper is for writing on not for throwing.
or
Toys are for free time not for study time.

Time for Feeling:

We feel children should be sensitized to feeling messages. As we have done this, children have categorized some of their messages as destructive.

Child Talk: We were sending a destructive message this morning. The teacher invited anyone who needed help in long division to come to her desk. When she said this, some of us said "Aw, that's so easy!" Then nobody wanted to go for help.

Teacher Talk: Boys and girls, each afternoon before we go home, how would you like a special session in which we may talk about feelings?

Possible approaches:
What did you feel good about today?
What gave you a "bad feeling"?

{What could we do tomorrow to give John a good feeling?
{What might give him a bad feeling?

In this picture, what do you think this person is feeling?

{Today, I heard a boy say, "When we play ball, I never get
{to bat."
{What was he feeling? How could we tell him that we heard
{what he was feeling?

Thinking Processes:
Recall
Compare
Evaluate
Summarize
Apply facts and principles to new situations

Social skills:
Working with teacher
Group discussion

Evaluation:
How do you feel about this Unit? Does it pin-point the areas for innovative techniques and processes?

UNIT III

The Two Conditions Necessary for Growth and Development. Our Present Status.

Leader's Introduction to Unit III:

There are two conditions necessary for the growth and full development of living things. These are nurture and freedom to exercise the innate powers. For the growth and development of human beings, nurture is both physical and psychological. Physical nurture is derived from food, shelter, clothing and medical care. Psychological nurture is derived from the quality of interaction with persons and things.

A child, for instance, can interact with arithmetic in such a way that he enjoys it or dreads the very mention of the word. In transactions with persons, he can learn to distrust, fear, and hate or to trust, invest, and care.

One fifth of our population lives in a condition of physical-nurture deprivation. In our work with children where lack of physical nurture (food, shelter, medical care, clothing) pervades their home life, we have come to personally know that the lack of physical nurture breeds psychological deprivation. A group of angry physically deprived children once told us, "We think all adults should be put in cages." One very insightful, angry sixth grader in the group then said, "You know what! We are doing to each other just what the grown-ups have done to us. That's why we don't get along. That's pretty silly, isn't it?" When there is deprivation of physical nurture instead of bonds of trust, often there is disillusionment and anger of a volatile nature.

The lack of physical nurture in the midst of plenty is a problem of distribution. If we are to overcome such deprivation in the midst of affluence, the psychological nurture needs of the whole society must be more effectively met. In the physically affluent areas we need to develop such self esteem that sensitivity and energy will overflow and overcome the present conditions of physical deprivation. At the same time we must work with physically deprived persons in such ways that they can be helped to exercise their innate powers to assist themselves.

We were surprised in our work in a physically deprived area that even though we could not supply food, shelter, clothing and medical care, the children's response to our ways of working with them assured us that we have communication techniques and processes that can help them meet their psychological nurture needs. We have received many letters from such children imploring us to come back and work in "that funny way" again.

Unfortunately, in the last six years, we have personally found out that the deprivation of psychological nurture is not only flagrant in the economically deprived areas but pervades our culture limiting the exercise of our innate powers and our cooperative endeavors.

In our traditional ways of interacting with our world of things and people, we do not effect a condition of maximum psychological nurture. The resulting deprivation does not allow us to be free enough of psychological nurture needs to be sufficiently sensitive to the part of our culture that is physically deprived. It also limits our freedom to exercise our innate powers and to channel our energy, so as to overcome the multiplicity of problems.

LEARNING OPPORTUNITY #1

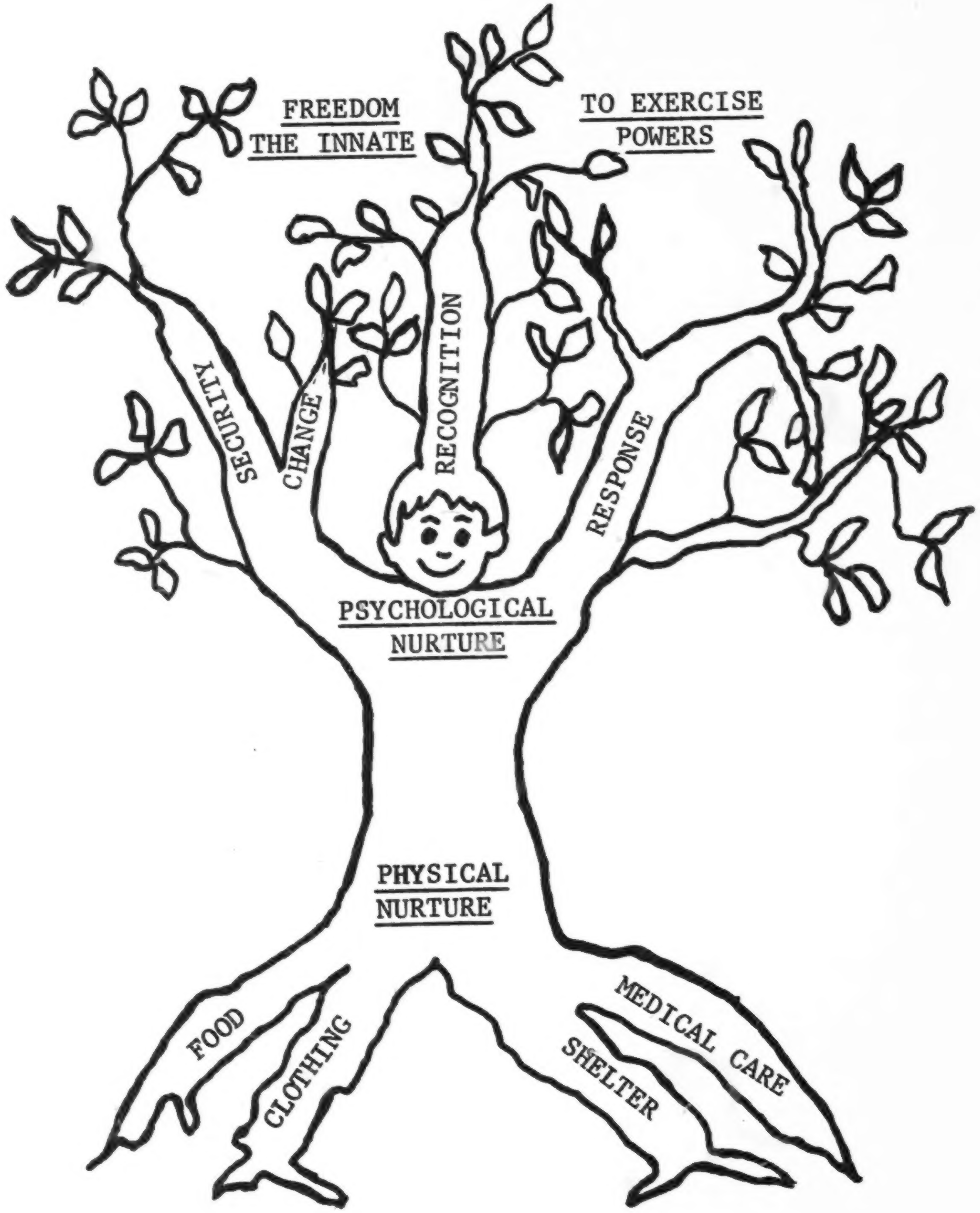
Two Conditions Necessary for Growth and Development. Our Present Status. In this training course, we have been considering the fact that at the present time some of us are experiencing physical deprivation and many of us, even though living affluently, experience fear of physical deprivation. Most of us experience psychological deprivation in varying degrees so that we are not always able to love and frequently find ourselves manifesting some form of alienating hate. Most of us are lonely and to a degree alienated from our world of things and people. This causes us to be limited in our freedom to exercise our innate powers. Therefore, we perceive the development of the individual and the development of the two societal conditions necessary for human development as not yet maximal. The efforts of Self Enhancing Education are directed toward helping maximize the development of each individual and the concurrent maximization of the two conditions necessary for abundant living.

Learning Problem: What are the two conditions necessary for human growth and development?

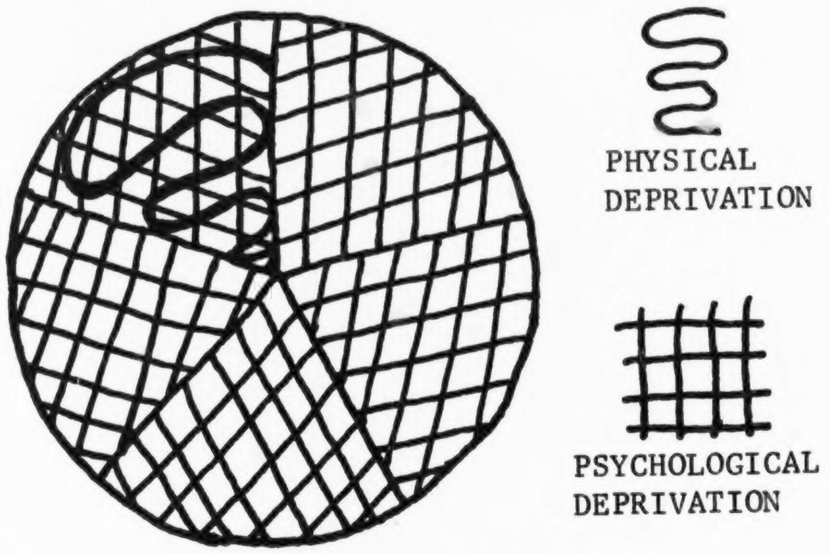
Purpose: To understand the necessary conditions for growth and development and to come to know the factors with which we can work to enhance such conditions.

Activity:

1. Leader presents the following picture and an explanation of it.



FREEDOM
THE INNATE
TO EXERCISE
POWERS
SECURITY
CHANGE
RECOGNITION
RESPONSE
PSYCHOLOGICAL
NURTURE
PHYSICAL
NURTURE
FOOD
CLOTHING
SHELTER
MEDICAL CARE



PHYSICAL
DEPRIVATION
PSYCHOLOGICAL
DEPRIVATION

OUR PRESENT STATUS

TWO NECESSARY CONDITIONS -- PHYSICAL AND PSYCHOLOGICAL NURTURE AND FREEDOM TO EXERCISE INNATE POWERS

Leader's explanation of picture. In the picture, we have tried to pictorialize the factors with which we can work to encourage love and diminish hate. They are believed to be the physically nurturing resources of food, clothing, shelter, and medical care, and psychologically nurturing resources of security, recognition, response and change. Coupled with the nurturing resources we need the freedom to exercise our innate powers. The freedom-need is for both physical and psychological freedom. Our fullest functioning can be limited by both physical and psychological restrictions. For instance, if I am in jail, many opportunities to experience are not available to me. If because of my past, I perceive the world as hostile, then I am limited in my investments of love.

2. Leader calls attention to the psychological need for security. William Glasser, California psychiatrist, author of Reality Therapy in his lectures defines psychological security as a major need of individuals. He describes this need as twofold: the need to be loved and to love and the need to be perceived as worthy and to see worth in others. Self Enhancing Educators are concerned with making the distinction between authoritarian tyranny which is often presented as love and love defined as acceptance of the uniqueness of each person.

   For instance, the authoritarian tyrant repeatedly sends messages of conditional acceptance. If you don't remain too different from me then I will accept you. Because I care for you, you owe me appreciation and love. If I set up learning opportunities for you, I will accept you if you learn and will reject you if you don't.

   The SEE program strives for the acceptance of each person as a unique resource of feelings and perceptions as learning opportunities are confronted. When this happens then behavior can be influenced without the frequent damage to the self that comes from the hazards of self preoccupation resulting from authoritarian tyranny masking as love.

a. Can we learn to accept each child as he is, right now; and see him right now as worthy of our investment of interest in his growth and development?

Glasser warns against spending our energies in perusal of a child's past failures.

b. How do you feel about his "here and now" approach?

c. How does the way you perceive another person seeing you affect your performance?

d. Do you think that how a person sees us seeing him is important to his self respect, his self esteem?

e. Is it the non-verbal or verbal clues that you pick up that affect you most?

f. What do you understand by the phrase "reflected image"?

3. Leader's input for group discussion. It has been said that respect for others is dependent on self respect; that once a person respects himself as lovable and worthy, he becomes able to invest interest in animate and inanimate objects beyond himself. Once this investment is made, he comes to care about and respect the objects and so the interaction is a giving and receiving of nurture.

a. If this is true, what behaviors can we manifest that will aid him in making such transactions?

b. How do we send messages of acceptance and worth?

c. What is our reflected image to a child that we have concerns about?

4. Leader's input. A group of "delinquent" boys had been working in a special communication session for several weeks. One day they came to the session very angry. Their angry assessment follows: "You know we are

getting better. We know we are getting better, but those......teachers still see us as hoods."

a. Can we develop our sensitivity to the subtle changes toward strength?

5. Leader calls attention to the psychological need for recognition. Another psychological need is listed by most authoritative sources as recognition. We all want to be perceived as having strengths. The most powerful way we have found to give recognition to a person is to let him know that we value him as a resource of feelings and perceptions, as one who has reaction to persons and things, who has a storehouse of knowledge, who can hypothesize, who can offer solutions and make decisions, who can be responsible for organizational structures and tasks, and who can work independently or in cooperative endeavors.

6. Leader calls attention to the psychological need for response. We feel that the need for response is met by our ability to hear the feelings and perceptions of others and to be aware of our own feelings and perceptions and share them showing ownership of them.

   We need to let children know that it is alright to have warm and hostile feelings and that it is safe to share these with their mentors. We need to let them know that they will not be asked to deny their feelings nor have their perceptions judged 'right' or 'wrong'. We need to let them know that if we have a difference of feeling or perception we will not present it as a universal truth but rather as a personally owned feeling or perception, leaving the discussion open to alternative perceptions.

   a. Hearing: If you send me the message, "I am really depressed today" and I answer, "I am, too. I have been for several days," how do you feel about my response? How do you feel about the following:

      You: I am really depressed today.

      Me: You really feel discouraged?

b. Sending: If I send the following message in two different ways, what is the difference?

The war in Vietnam is immoral.

I feel very strongly that the war in Vietnam is immoral.

7. Leader introduces processes we use to foster feelings of acceptance and worth, to give recognition and to respond effectively, thus encouraging love and diminishing the need to hate.

PRAISING

a. Own your feelings and send your message to show such ownership.

b. Praise the behavior not the personality or character.

c. Let the child infer his acceptance and worth.

Teacher talk: I feel so good when the blackboards are so clean and ready for use. It must have taken you most of your recess to clean them. I thank you.

Child's inference: I have been helpful. I am appreciated. I am worthy. The teacher likes me.

CRITICIZING

a. Own your feeling and send your message to show such ownership.

b. Criticize the behavior that frustrates not the character or personality of the child.

c. Read the behavior as an unclarified message rather than as a defiance of authority.

d. Pose the conflict between what happened as opposed to what was desired.

Teacher talk: (a) I am angry, (b) because when I left the room, you stopped working and began to play. (c) It's a kind of message that you aren't able to work without my constant control. (d) I don't want you to be so dependent on me. I want you to learn to be in charge of yourselves.

Teacher implication: (Non-verbalized) There are alternative ways of behaving.

Child's inference: Next time my teacher thinks I can be in charge of me.

Leader's input. When we do not send generalization messages as owned they come across as universal truths and tend to shut out the opportunity to have an alternative opinion. One of the dangers in the unowned generalization is that it tends to become a self fulfilling prophecy. For instance, "This is a total class of immature children" tends to 'pigeon hole' the problem rather than solve it.

8. Leader introduces the following chart as the reflected images that seem to be needed to effect self respect and investment of interest beyond the self. (See the chart "An Enhanced Self", page 43.)

9. Leader calls attention to the psychological need for change.

   a. Do you ever see the manifestation of the need for change in the classroom?

   b. How is it manifested?

   c. How do you recognize your need for change?

   d. How do you manifest it?

   e. What is the meaning of "cabin fever"?

   f. How do you work with it within your private situation and with children?

10. Are feeling messages always verbal? Role play an example of a non-verbal message.

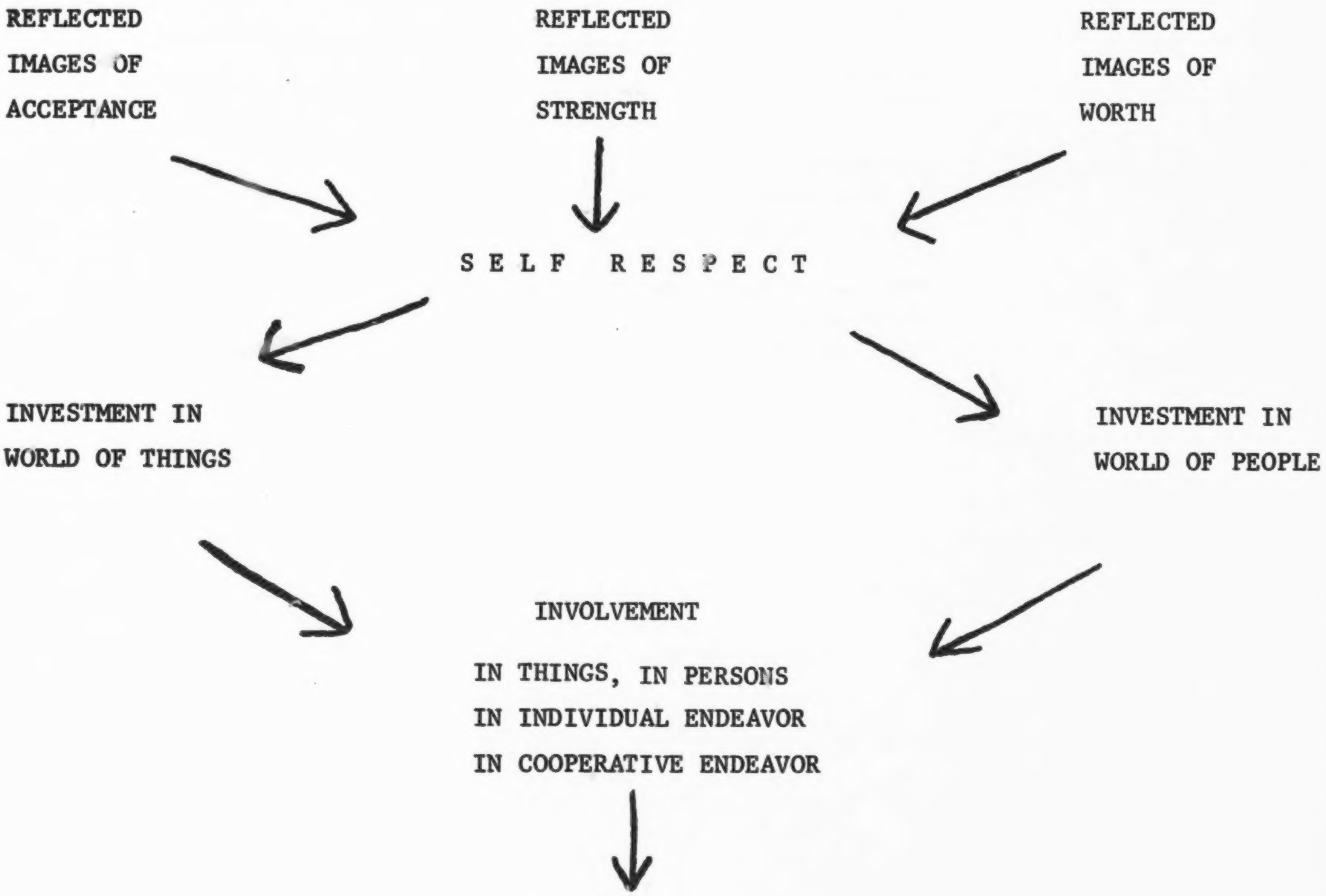
    a. What do you think the person was feeling?

    b. How might we respond verbally to this non-verbal message?

    c. Do you think we might become skilled in reading non-verbal messages as well as verbal ones?

    d. Can you see the relationship of communication techniques to effective response?

SELF ENHANCING EDUCATION



REFLECTED
IMAGES OF
ACCEPTANCE

REFLECTED
IMAGES OF
STRENGTH

REFLECTED
IMAGES OF
WORTH

SELF RESPECT

INVESTMENT IN
WORLD OF THINGS

INVESTMENT IN
WORLD OF PEOPLE

INVOLVEMENT

IN THINGS, IN PERSONS
IN INDIVIDUAL ENDEAVOR
IN COOPERATIVE ENDEAVOR

AN ENHANCED SELF?

Thinking Processes:
Classify
Identify
Compare and contrast
Interpret
Hypothesize
Apply facts and principles to new situations
Generalize
Evaluate

Social Skills:
Listening
Working with the teacher
Group discussion

Evaluation:
Have we in fact come to understand what the two conditions necessary for human growth and development are, and can we identify the factors with which we can work to insure these conditions?

UNIT IV

The Conventional Ways We Offer Learning Opportunities. Their Limitations.

Leader's Introduction to Unit IV:

Because we have both the power to love and hate we find ourselves as mentors using both powers in our responsibility to influence the development of others. Sometimes we interpret other's behavior messages as defiance of authority and then we usually try to control by force and fear. Sometimes we may be able to read other's behavior messages as exploratory, as coping, as defending; and then we may be able to influence by understanding and by offering alternatives. How we as mentors behave affects how our charges react. Because of our common energy forces, we have developed common, or conventional, or traditional behaviors that we use when we are persons responsible for the learning opportunities of others.

When we attempt to influence behaviors, attitudes and values, our conventional way of doing this is to admonish and command. "Don't do that. You are a bad boy to tease your sister." There are limitations to this overworked intervention. The adult becomes perceived as an admonisher and commander interested in mistakes and bossing too much. Because of the very nature of admonition and command, a power struggle is generated in which someone loses and someone wins. Acceptance of significant adults as models with whom to identify and to imitate is reduced. This basic early home and school way of influencing behaviors seems to build into all of us some fear of authority figures. You have only to be a consultant to schools to realize the first reaction of a staff to the service, "What will he find wrong this trip?" The reaction to "the boss" in industry has some of the same built-in fear.

In addition to the sending of admonishing and commanding messages to influence behaviors, attitudes and values, we send verbal and non-verbal messages of how it is to be a person and especially how it is to be an adult. From these messages children accept or reject us as models with whom to identify and imitate.

"It will be fun to grow up and be a man because my principal feels good about being a man and about being a principal." This use of ourselves as a model transmitting messages by our behaviors is probably our greatest power to help in the growth and development process, yet our awareness and effective use of it is woefully neglected. Our effectiveness is limited because our communication system is inadequate. We have not offered the opportunity and developed the communication skills so that we can know when we are being accepted or rejected. We have not built the bonds of trust so that we and the children can risk forthright and congruent confrontation of one another.

In addition to sending admonishing and commanding messages and messages of how it is to be an adult, we parents and teachers traditionally offer technical training by sending messages in explicit terms from instructor to student.

As a result children in the home do chores because they have to or to please their parents. In the classroom they perform the tasks to get good grades, to please their teachers, and to please their parents. Our experience indicates that this limited communication process does not offer children a role as a unique resource in the family and classroom learning opportunities but reduces them to 'piece workers'. We think that there are additional communication techniques and processes that can offer them a role as a unique resource of feelings and perceptions in their individual self directed activities and in their cooperative endeavors with adults. We are in agreement with Marshall McLuhan when he says youth is calling for roles not tasks. We think the role they seek is to be a unique resource of feelings and perceptions.

LEARNING OPPORTUNITY #1 Conventional Ways We Offer Learning Opportunities. Their Limitations. SEE educators through some seven years of experience believe that we can increase our personal ways of offering learning opportunities and thus affect both the individual behaviors of our charges and the conditions necessary for growth and development. We do this by activating additional communication techniques and processes over and beyond our traditional ones.

By working with parents, teachers, and children over a seven year period the SEE staff has identified and clarified such techniques and processes and developed a scope and sequence of learning opportunities for parents and teachers and other interested adults. The techniques and processes are believed universal in their applicability. In the last year we have become aware that the new ways of communicating can be taught directly as well as indirectly to children and youth. Our scope and sequence for such direct learning opportunities for children is at present incomplete and will be a future major activity. In this unit we wish only to establish the need for additional techniques and processes.

Learning Problem: What are our conventional ways of offering learning opportunities and what are their limitations?

Purpose: To become aware of our conventional ways of behaving as mentors in order to consider the need for additional techniques and processes.

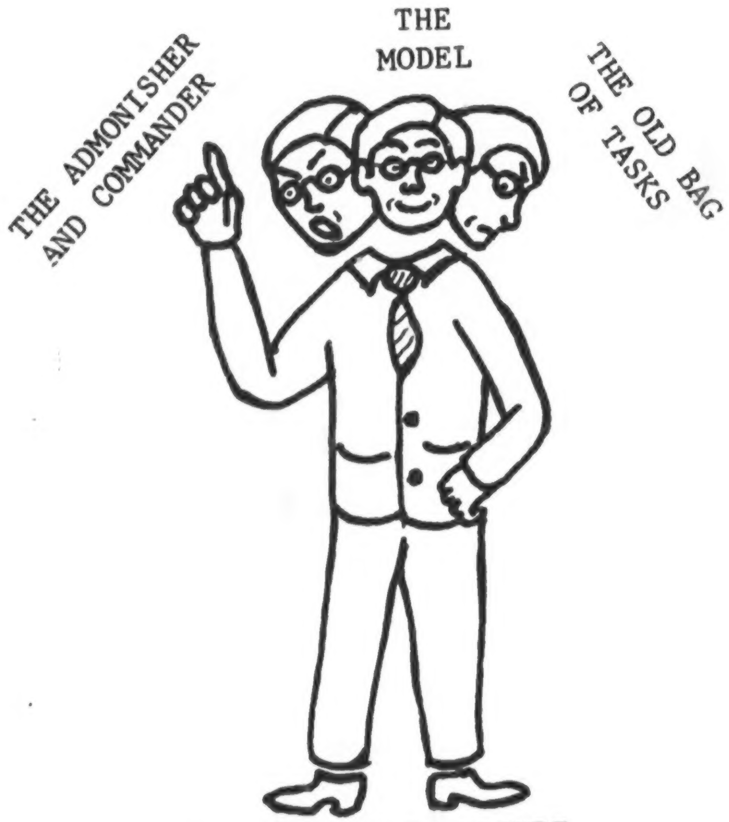
Activity: Leader presents the chart of conventional (traditional) behaviors we manifest as we serve as mentors and poses questions for group consideration.

TRADITIONAL LEARNING OPPORTUNITIES

----- Traditionally, opportunities to learn behaviors, attitudes and values are by admonition and command.

----- Traditionally, individuals are accepted or rejected as models with which to identify and imitate.

----- Traditionally, technical training is in explicit terms from instructor to learner.


THE ADMONISHER AND COMMANDER
THE MODEL
THE OLD BAG OF TASKS

THE AUTHORITY FIGURE
THE ROLES HE PLAYS

1. How do you feel when the principal enters your room specifically to evaluate your professional competencies?
2. If he admonishes and commands you, how do you feel?
3. If he asks you to be a resource in the solution of a problem, how do you feel?
4. Do you feel absolute freedom to discuss any and all of your classroom concerns with him?
5. Do you feel him as a helping person or as an evaluator?
6. Do you trust him to be congruent and forthright about how he perceives your work as a teacher or do you wonder sometimes?
7. Do you think that if he has a concern about your work you will be the first to know?
8. How do you think children accept you as a model with which to identify and imitate?
9. Do you think they risk telling you how they are feeling and perceiving you or the situations?
10. When they are angry with you, can they tell you directly?
11. Do you see value in providing regular time for children to share what gave them a "good" feeling or a "bad" feeling during the school day or school week?
12. Can you tell children directly when you are angry or upset or frustrated or embarrassed or concerned?
13. Do you feel that children sometimes see you as a bag of tasks?

14. Do you have any evidence that they sometimes feel like piece workers? If so, how do they express this feeling?

Leader's input. In the above caricature of The Authority Figure, The Roles He Plays, is it uncomfortable to you to see yourself caricatured in such fashion? We recognize that in terms of behavior, we are at various places on a continuum. We hope that at whatever point you feel you are, you can accept yourself as conventional to some degree and once having accepted yourself, can move to consider additional techniques and processes beyond the conventional as additions to your professional competency. As you learn to activate the new ways of working, we hope to avoid feelings of guilt when you are aware that you have operated in a conventional manner. We think we grow more when we can feel good about the new behaviors when we use them rather than spend energy feeling uncomfortable when we don't.

Thinking Processes:
Recall
Compare and contrast
Hypothesize
Make assumptions
Interpret
Evaluate

Social Skills:
Group discussion
Listening

Evaluation:
Has the discussion of our conventional ways of behaving as mentors given you feelings of discomfort? Describe your feelings. Where do you see the need for more innovative ways of behaving?

UNIT V

A Primary Concept Essential to Self Enhancing Education

Leader's Introduction to Unit V:

In this unit we present why it seems necessary to Self Enhancing Educators to regard each person as a unique resource of his feelings and perceptions and why we provide regular as well as on demand oppotunities for children, teachers, and parents to be such resources. We believe there is probably no other way to so effectively foster feelings of acceptance and worth than to provide such opportunities. The reflected image automatically becomes: I count, I am important, I have worth, I am heard, Somebody cares about how I feel and perceive.

If each person becomes such a unique resource it soon becomes evident that individual interest is invested in sending and receiving information and the motivation that comes from involvement becomes evident.

LEARNING OPPORTUNITY #1 A Primary Concept Essential to Self Enhancing Education. In the following learning problem we will attempt to establish the fact that each person is the only exact resource of his feelings and perceptions. We can guess from his behavior what he may be feeling and how he may be perceiving a situation, but we can only really know by checking with him. We cannot stand in his shoes or get inside his skin. We can only hope to hear him correctly. The more he is in touch with what he feels and perceives, the more congruent can be his message. The more forthright he is in revealing his feelings and perceptions, the more we can trust him. When he reveals his feelings and perceptions congruently and forthrightly, we are better able to understand him as a unique resource.

Learning Problem: What is the importance of perceiving each person as a unique resource of feelings and perceptions and providing opportunities for him to be such a resource?

Purpose: To understand the personal origin of feelings and perceptions and how these affect the quality of the perceptive process. We do this to understand how to help ourselves and others manifest socializing rather than alienating behaviors.

Activity:

1. Leader introduces the following poem without announcing the title. The leader asks each group member to consider whether he feels the experience described was a happy or an uncomfortable one and who he perceives the characters to be.

The whiskey on your breath
Could make a small boy dizzy;

But I hung on like death,
Such waltzing was not easy.

We romped until the pans
Slid from the kitchen shelf.

My mother's countenance
Could not unfrown itself.

The hand that held my wrist
Was battered on one knuckle.

With every step you missed
My right ear scraped a buckle.

You beat time on my head
With a hand caked hard by dirt.

And waltzed me off to bed
Still clinging to your shirt.

My Papa's Waltz
by
Theodore Roethke

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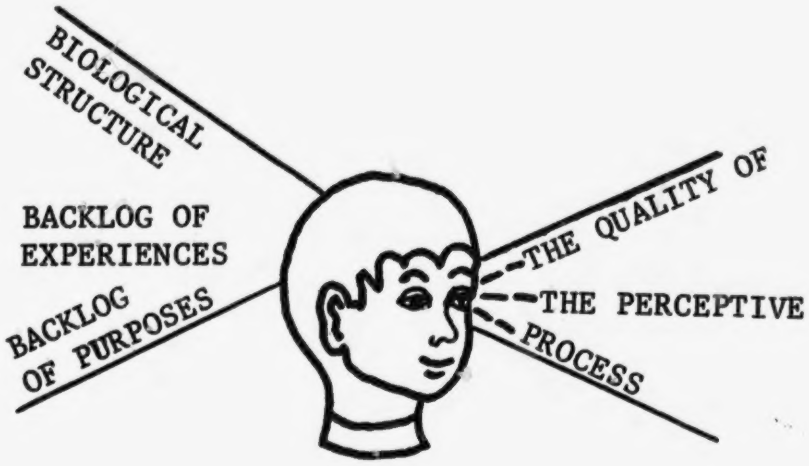
2

2. Leader comments on the diversity of the feelings and perceptions and asks:

   a. Since each person was presented the same data, why do you suppose the perceptions and feelings and the identification of characters was so diversified?

3. Leader presents the following chart and the accompanying comments and questions.


BIOLOGICAL STRUCTURE
BACKLOG OF EXPERIENCES
BACKLOG OF PURPOSES
THE QUALITY OF
THE PERCEPTIVE
PROCESS

Leader's input: How each person at each moment feels and perceives is determined according to Earl Kelley in THE FULLY FUNCTIONING SELF (See Appendix D, pg. 156) by three factors: One of the factors is biological structure.

> What biological structure characteristics might determine how a person feels and perceives himself and the animate and inanimate objects of his world?

(Such a list might include: height, weight, features, glandular balance, color, nervous system, and muscular coordination.)

Leader's input: Another factor is listed as the backlog of experiences.

a. If a child in his past experiences has had mostly painful experiences with adults, how do you think he may at the present time feel and perceive adult mentors?

b. What do you think caused a group of deprived children to tell us that "All adults should be put in cages"?

c. What do you think caused that same group to tell us that they didn't want us put in cages?

Leader's input: A third factor is the backlog of purposes.

a. How do you see purposes as affecting feelings and perceptions?

b. If my major purpose has always been to make more and more money, how will this affect my perception of other's requests for use of my time?

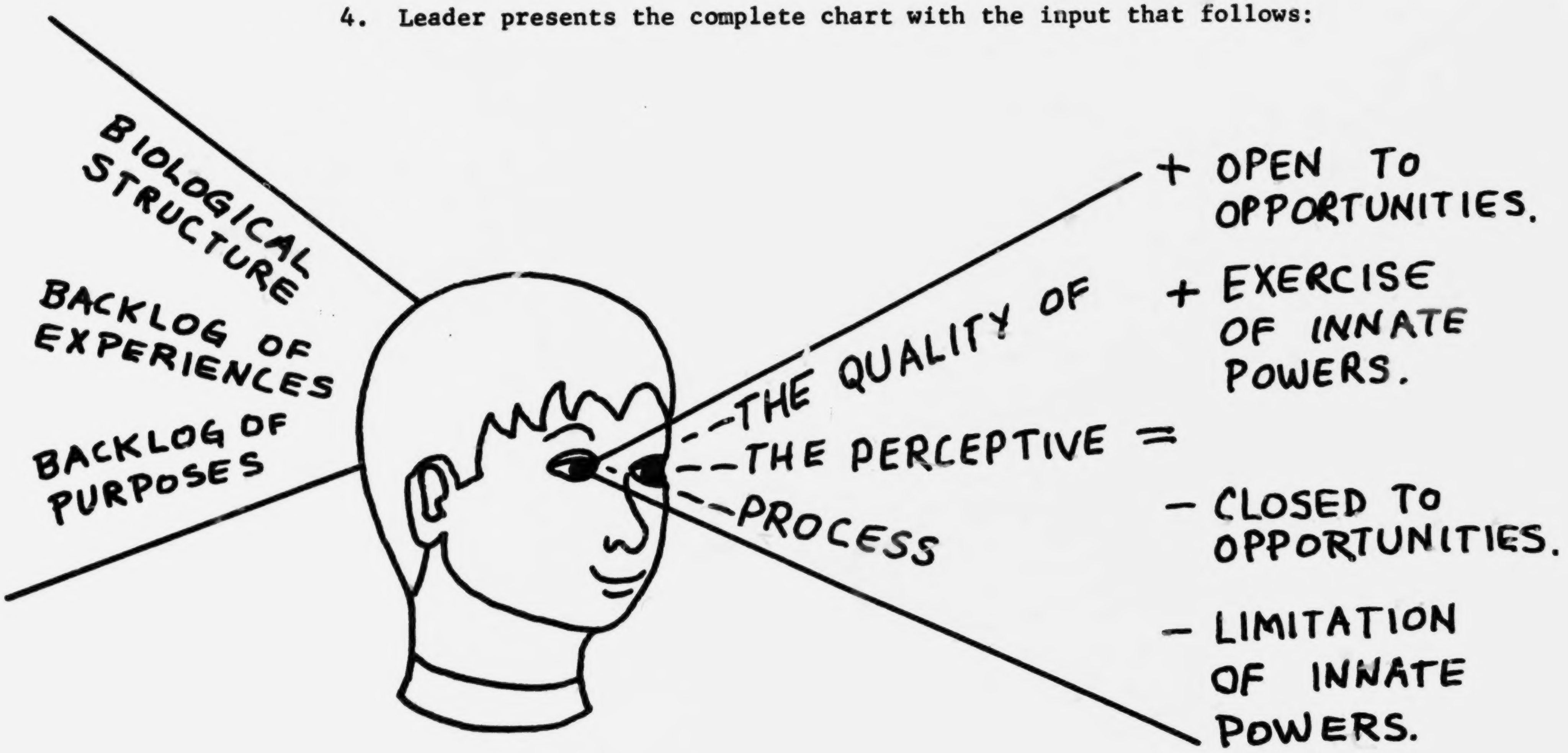
c. What can we generalize about feelings and perceptions?

(Feelings and perceptions are determined by factors unique to each person. Therefore, they are personal.)

d. If feelings and perceptions are personal, how can we come to understand them?

(We think we must learn to listen to them and check out our understanding with the individual resource. This is a communication technique we will practice which we call "reflective listening". We think we must learn to send feeling and perception messages congruently and forthrightly showing ownership. We call this technique "congruent sending" and will practice this communication skill during the training sessions.)

4. Leader presents the complete chart with the input that follows:


BIOLOGICAL STRUCTURE
BACKLOG OF EXPERIENCES
BACKLOG OF PURPOSES
THE QUALITY OF
THE PERCEPTIVE =
PROCESS
+ OPEN TO OPPORTUNITIES.
+ EXERCISE OF INNATE POWERS.
- CLOSED TO OPPORTUNITIES.
- LIMITATION OF INNATE POWERS.

In enhancing a self we are involved with the quality of the perceptive process. We come to know how a person is feeling and perceiving by offering him opportunities to be a unique resource of such data. Once his present feelings and perceptions are known we work with the three factors that determine the quality of the perceptive process.

Leader's input: Let us consider the importance of understanding feelings and perceptions. For instance, I am fearful of making a mistake, so I refuse to try, or I feel that the people of the world are hostile, so I flee or fight or feign.

a. Can you think of times when your feelings restrict your free use of your innate powers?

b. Can you think of times when your perceptions caused you to be limited in taking advantage of opportunities to experience?

c. What can we generalize about the quality of this perceptive process?

(The quality of the perceptive process can restrict the free use of innate powers and limit opportunities to experience.)

5. Leader's input: What is this saying to adult mentors who want to help persons direct hate and love into socializing rather than into alienating channels? Can we change the quality of our own or someone else's perceptive process? Self Enhancing Educators think we can become sensitive persons trained in communication techniques and processes, who can understand what a person is presently feeling and perceiving, and can then work with factors to help change the quality of the perceptive process toward enhancement of a self.

6. Leader's input: If this is so, what factors are available for use in enhancing a self? We think that they are the same factors that determine the quality of the perceptive process. For instance some biological structure is changeable. If a child feels that his body is too fat, he may be helped to change it. If the biological structure that is affecting self esteem is unchangeable, the person may be helped to accept that which is unchangeable. If the backlog of experiences have caused a person to feel alienated from self and others, we may be able to offer nurturing experiences to begin to build new experiences of trust and faith and hope. If the backlog of purposes is so selective that they are limiting, we may help by offering alternatives. The problem solving process to be introduced later provides many such alternatives.

7. Leader introduces a summation of ways we have discussed that might change the quality of the perceptive process.

   a. Offer opportunities for a person to invest interest in persons as "thous" instead of "its"; in long range goals; in current expectations; in operational tasks; and, in self evaluation.

   b. Regard him as a unique resource of feelings and perceptions.

   c. Provide regular and on demand opportunities for him to be such a resource.

   d. Hear his feelings and perceptions and check your interpretation by "reflective listening".

   e. Send your messages congruently and forthrightly showing ownership.

   f. Reduce attention to past failures. Work with the "here and now".

   g. Invite him to offer solutions and plans to overcome dilemmas.

   h. Praise and criticize effectively.

   i. Avoid generalizations that tend to become self-fulfilling prophecies.

Thinking Processes:

Interpret
Compare and contrast
Imagine
Make assumptions
Recall
Hypothesize
Apply facts and principles to new situations

Social Skills:

Listening
Group discussion

Evaluation:

What meaning did this unit hold for you in terms of the stated purposes and how can you use the factors in your own situation to promote socializing rather than alienating behaviors in working with children and adults?

VI

Two Primary Communication Techniques

Leader's Introduction to Unit VI:

In this unit we will begin to offer learning opportunities designed to help trainees become effective in the use of two communication techniques: "reflective listening" and "congruent sending". These two skills are not usually a part of conventional behaviors. They are needed as primary skills and as facilitators in the subsequent communication processes. We hope to demonstrate their great value in diminishing the need to hate, in directing hate into socializing channels when it is present, in helping models be nurturing ones, and in encouraging acceptance of such models -- thus encouraging cooperative endeavors of adults and children.

LEARNING OPPORTUNITY #1 Two Primary Communication Techniques. Specific behaviors, attitudes, and values result from the quality of the perceptive process. In turn, the quality of the perceptive process is determined by the biological structure and the backlog of experiences and purposes. We take the position that a person can be helped to change the quality of his perceptive process by nurturing behaviors manifested by those with whom he has transactions. We hope in the following learning opportunities to demonstrate and practice such nurturing ways of behaving.

Learning Problem: To learn how to use two communication techniques: reflective listening and congruent sending.

Purpose: To enter into nurturing transactions with others so that the quality of the perceptive process will enhance rather than alienate.

Activity #1: Exercises in Reflective Listening.

1. Leaders introduce the following student worksheet. The leader's worksheet is added directly to the student worksheet as a resource to him.

Child talk: I'm real dumb.

(Please respond to this message in the following ways.)

Teacher or Parent talk: Ordering or commanding ____________________

____

Admonishing

Warning

Advising

Instructing

Critizing and disagreeing

Praising and agreeing

Name calling

Interpreting

Reassuring, sympathizing

Probing or questioning____

____

Diverting (Often by humor)____________________________________

____

Leader's Sample Responses:

Traditional Ways That We Respond To Messages --
Ineffective Communication.

Child Talk: I'm real dumb.

1. Ordering or commanding: I don't want you to feel that way; or, stop pitying yourself.
2. Admonishing: You ought to be thankful you have the opportunity to learn at school.
3. Warning: You better stop talking like that.
4. Advising: If I were you I would talk with the counselor.
5. Instructing: You should think about it this way.
6. Criticizing and disagreeing: You are a bad boy for feeling that way.
7. Praising and agreeing: Boys often feel that way even when they are bright like you.
8. Name calling: You are acting like a baby.
9. Interpreting: You are just tired.

10. Reassuring, sympathizing: You'll feel better about school after vacation.

11. Probing or questioning: Why do you feel that way?

12. Diverting (Often by humor): You don't look like Dumbo to me. Go out and play.

2. Leader, after hearing some of the responses, assesses these ways of responding as conventional or traditional. They are not regarded as conducive to communication. They deny the right of the child to have the feeling. They tend to shut off understanding. The child may well infer "I am not understood. I shouldn't have such a feeling, but I do." This may generate frustration, anger, a power struggle with the adult. It may set up a situation that invites manifestations of hate of self and others.

3. Leader asks the group: "What is the child feeling?"

Some possible answers -- stupid, inadequate, over burdened, inferior, discouraged.

Leader says: How can we let the child know that we have heard his feeling -- that we have not denied it?

Example: You are discouraged today?

Leader explains: In reflective listening: (1) We hear the feeling. (2) Then reflect what we heard asking for corroboration of our perception.

4. Leader introduces the following worksheet.

Hearing Feelings

In partnerships or small groups have one person read the message with feeling. Other persons try to determine the feeling.

a. When we play ball I never get to bat.

Feeling ______________________________

b. Why do we have to do everything parents say?

Feeling ______________________________

c. I have too many pages to write for that old English assignment.

Feeling ______________________________

d. I hate you!

Feeling ______________________________

e. The other kids are always running me down.

Feeling ______________________________

f. I hate this subject. It stinks.

Feeling ______________________________

g. Girls get the best of everything.

Feeling ______________________________

h. Why can't I paint the house? I know how.

Feeling ______________________________

i. You always pick on me.

Feeling ______________________________

j. Riding the roller coaster was a blast.

Feeling ______________________________

k. Gee! Our man teacher is keen.

Feeling ______________________________

l. My big sister gets away with everything but I can't. I hate her.

Feeling ______________________________

5. Leader introduces the following worksheet.

Reflective Listening

Leader uses the first five messages to demonstrate reflective listening. Then asks group members to work in partnerships reflective listening.

a. When we play ball I never get to bat.

Reflective listening: Pretty frustrating to be left out and passed over, huh?

b. Why do we have to do everything parents say?

Reflective listening: You feel parents are always telling you what to do? Bossing too much?

c. I have too many pages to write for that old English assignment.

Reflective listening: You are feeling overpowered by the work load?

d. I hate you!

Reflective listening: I've hurt your feelings and now you are very angry with me?

e. The other kids are always running me down.

Reflective listening: Pretty hurtful to be put down all the time?

f. I hate this subject. It stinks.

Reflective listening: ______________________________

g. Girls get the best of everything.

Reflective listening: ______________________________

h. Why can't I paint the house? I know how.

Reflective listening: ______________________________

i. You always pick on me.

Reflective listening: ______________________________

j. Riding the roller coaster was a blast.

Reflective listening: ______________________________

k. Gee! Our man teacher is keen.

Reflective listening: ______________________________

l. My big sister gets away with everything, but I can't. I hate her.

Reflective listening: ______________________________

6. Leader introduces the following scripts for partners to role play, and to respond to the effect of the reflective listening in the situation.

Reflective Listening

a. The situation: Megan is four years old. Her mother found it necessary to go to New York and to be gone three days. Megan stayed with Mena. At bedtime, Megan said to Mena:

Child talk: Mena, I miss my mother.

Adult talk: It's pretty lonesome to have mother so far away?

Child talk: No, Mena, it's because it's for three whole long days.

---

b. Boy: I don't want to go to that dumb concert!

Father: You resent having to go?

Boy: Yes. It's long hair music, and I don't dig it.

Father: It's not what you like to listen to? It's not popular?

Boy: Yeh, it's for squares.

---

c. Child: I hate you!

Teacher: I've hurt your feelings, and now you are very angry with me?

Child: I sure am. You've been on my back all afternoon.

Teacher: You feel I've been a nagger? Hmmmm. I wasn't really aware that I had been bossing so much.

---

d. Teacher: Good morning, Bobby.

Bobby: I'm not going to work today.

Teacher: A bad feeling this morning, Bobby?

Bobby: Yeh, my brother and I had a fight, and my dad took his part. That's not fair. He started it!

Teacher: You feel your dad was unfair because he didn't understand the quarrel?

Bobby: Yeh. He shouldn't do that.

- -

e. Roy: I'm not going to read that book.

Teacher: You have a bad feeling about this science book?

Roy: Yeh, they never come out right.

Teacher: When you do the experiments, they never come out right?

Roy: Yeh, it always comes out wrong, and you just can't make it come out right.

Teacher: It's not much fun to fail over and over.

Roy: Nope, I don't like it. Sometimes I tell my dad I don't like it, and he says that science is what makes the world go round.

Teacher: He doesn't hear how you're feeling, and kind of puts pressure on you to be interested?

Roy: I guess so.

Teacher: It's pretty hard to be interested when the subject gives you a feeling of failure.

7. Leader asks partners to take the following situations. One partner will make the child's input and the other respond with reflective listening. After the response the 'child' partner makes a new input. Continue input and response until feelings are satisfactority clarified. Alternate roles and continue with the next situation.

Situation #1 (Reflect each input):

Girl (in Remedial English): 1) I hate this class and I'm not coming back! 2) It's boring. I already know this stuff. 3) It's a dumbbell class. 4) All my friends think I'm stupid. 5) It would be okay if it weren't the dumbbell class. (From this point on supply your own inputs and reflections until the feelings have been clarified.)

Situation #2 (Reflect each input):

Boy (6h grader who wasn't permitted to operate the movie projector this afternoon): 1) You don't like me, do you? 2) Well, you wouldn't let me run the projector. 3) Yeh, you let Gary and Fred run it when they ask. 4) I can run it as well as they can. 5) Yeh, all I want is my fair turn. (From this point on supply your own inputs and reflections until the feelings have been clarified.)

8. Leader divides the group into two sections. He asks one section to play the child, the other group to be the mother. He gives a description of the child's situation to one group and the parent situation to the other. The opposing roles are asked to come together in partnerships. The concern is perceived as that of the mother. She is asked to send the first message to the child and then use reflective listening as the child makes each successive input. Partners then switch roles.

Description of child role for reflective listening practice:

You are a 10 year old sixth grade girl. Recently you have been finding excuses to stay in the room during the recess periods, reading a book or doing things for the teacher if she will let you. You don't want to play with the other girls because they go in little cliques and just talk about boys or tell secrets you don't understand.

When you try to join one of the groups they sort of walk away from you as though they thought you didn't count in what they were talking about and you frequently feel they are talking about you and laughing at you. You have been standing around alone feeling very lonely and somehow embarrassed too, so you have decided to stay in the room and help the teacher or just read, though you wish desperately you could get in with the other girls.

You have never been left out of things before this year even though you were a little younger than your classmates. Before you always played ball and tag and hop-scotch and four-square together. Now, they don't want to play those games, and you still would like to, but not with the fifth graders who are more nearly your age, but not very well known by you.

Description of the mother role for reflective listening practice:

You have just had a conference with your daughter Judy's teacher. She has told you that Judy seemed to be having problems in her peer relationships lately. Earlier in the year she was happy and popular, but suddenly the other girls seem to have left her behind as they moved into new interests and activities. Judy seems lonely and shy and begs to stay inside at playtime.

Her teacher has been concerned about her non-acceptance by the group and has let her stay in because she doesn't know just how to handle the situation. When she tried to question her about her reasons for not becoming one of the group, Judy just clammed up and looked unhappy.

You decide after the conference with the teacher that you would like to talk to Judy yourself about this problem.

Or take an alternative example of concern between teacher and principal.

Description of principal role for reflective listening practice:

> As principal of a school you have been getting various kinds of feedback that all is not well in one of your classrooms. This being the teacher's first year in your school you had let her get adjusted before visiting. After all, she had taught four years for your colleague and transferred to you with very good ratings.. However, several parents have dropped hints of their concern, and one has called you directly about it. Those parents have been both the type that are typically anxious and those that tend to not intervene, but let things work themselves out. You have noticed the children going in and out of the room showing various signs of unrest. Today you spent two hours at different times in the classroom. You observed the teacher to be tense, unsure and definitely floundering. She is now coming into your office at your invitation to discuss the observations you had made today.

Description of the teacher role for reflective listening practice:

> After four very frustrating years working for a principal who would rarely observe you or offer you help, and now after obtaining tenure, you finally got the nerve to transfer to a school where the principal is "different". You know you want to be a good teacher. You love kids. Your student teaching was supposed to be great, but was a flop because the master teacher really had more to do than she could handle let alone help a student teacher. She really had been more involved outside of school than in. Then your first job came with an assignment in a grade where you were not familiar with the material to be covered. You wanted to teach 6th grade and then they gave you 4th. How could you expect to get a good start? Not only that, everytime you asked the principal during those years for help, he'd say, "Oh, you're doing fine. Things will seem smoother when you get more experience." But he wouldn't help you.

At last, you're going to have a new chance in a building where they say the principal really helps you. What a shock! This year has started like all the rest. The kids are just pushing you as far as they can. And all this new material. Why don't they stick to one English series, one reading program? Gosh, the principal was in the room today -- twice! Two hours! What have you done wrong? He says he wants to see you before you go home today. His door is open. Why is his secretary looking at you so? Are those teachers talking about you? Well, here you go.

9. Leader presents a summary of the power of reflective listening to help build into each one of us feelings of self acceptance and worth, and the power to accept and see worth in others, to resolve conflict, to manifest love instead of hate. To hear feelings and let the sender know he has been heard has enhancing implications:

It is all right for you to have the feeling.
I am not asking you to deny it.
You are a unique resource.
I want to hear how you are feeling and perceiving.
I believe you can learn to handle your feelings in constructive ways.
I think you can learn to be in charge of you.

10. Leader presents some tips for effective use of reflective listening:

a. Attend to the feeling in the verbal message.

b. Watch for non-verbal clues in the behavior.

c. Reflect the feeling rather than repeat the words of the message.

d. Reflect empathically rather than objectively.

e. As the person moves on through shades and changes of feeling pick up the clues and keep with him in your reflections.

f. Understand that some situations cannot be relived, but that you can help by the release of feelings so that the person can free himself of their control of his attention.

* *

Activity #2: Exercises in Congruent Sending.

1. Leader presents the following worksheet:

One of your second grader's is missing. You have had all the children searching the playground and lavatories. You are about to call the parents and the police. Suddenly you decide to look again in the coat closet. From behind a packing box a voice says "boo". Respond to the child in the following conventional ways:

Teacher or Parent talk: Ordering and commanding______________________

____

Admonishing______________________________

____

Warning__________________________________

____

Advising_________________________________

____

Instructing______________________________

____

Criticizing and disagreeing ____________________

____

Praising and agreeing __________________________

____

Name calling _________________________________

____

Interpreting _________________________________

____

Reassuring, sympathizing _______________________

____

Probing or questioning _________________________

____

Diverting (Often by humor) _____________________

____

Leader's Sample Responses:

Traditional Ways That We Send Messages -- Ineffective Communication.

One of your second graders is missing. You have had all the children searching the playground and lavatories. You are about to call the parents and the police. Suddenly you decide to look again in the coat closet. From behind a packing box a voice says "Boo".

1. Ordering and commanding: Jim, get out here this minute.
2. Admonishing: You should not scare me so.
3. Warning: Don't ever do that again.
4. Advising: If I were you, I wouldn't do that again.
5. Instructing: You need to understand that boys are not supposed to hide from the teacher.
6. Criticizing and disagreeing: This was a very thoughtless stunt.
7. Praising and agreeing: Well, you certainly fooled us this time.
8. Name calling: You naughty boy!
9. Interpreting: I guess you were trying to scare us.
10. Reassuring, sympathizing: Come on out now. Don't be afraid. I won't hurt you.
11. Probing or questioning: Why did you hide from me?
12. Diverting (Often by humor): Come out of your hiding place little 'boo'-gy man.

2. Leader presents such above responses as usually falling into three ineffective ways of influencing behavior.

a. They are sending a solution.

b. They blame.

c. They don't tell the child your feeling.

What are their consequences?

a. They do not place responsibility in the child.

b. They judge and produce defensiveness, guilt, lack of trust.

c. They are indirect and protect you from disclosing your feelings.

(Dr. Thomas Gordon in his Parent Effectiveness Training calls them YOU messages instead of I messages.)

3. Leader introduces how to send messages showing ownership by presenting the following worksheet:

Exercises for Congruent Sending

Let's see what showing ownership of feeling and/or perception does to encourage nurturing transactions.

a. You Message: You are an artist in the way you use color in your picture.

I Message: I like the way you use color in your picture.

What does the ownership of the evaluative message do to the psychological size of the evaluator? ______________________

____

b. You Message: Johnny is hitting me all the time.

I Message: I am bothered by Johnny hitting me all the time.

Do you think it is tattling if a child voices a concern that he owns? What does ownership do to tattling? ______________________

____

c. You Message: The war in Vietnam is immoral.

I Message: I feel very strongly that the war in Vietnam is immoral.

What does ownership do in this example? ______________________

____

d. You Message: You make me so angry.

I Message: I am very angry.

What does ownership do in this example? ______________________

____

e. You Message: Children are very cruel by nature.

I Message: I am concerned about children's cruel behaviors.

What does ownership do in this example? ______________________

____

Note: For the use of new leaders, we offer the following possible answers to the above questions.

a. Reduces the "expert" to a feeling person.

b. Reduces blame.

c. Allows room for alternative opinions.

d. Reduces judgment of another.

e. Reduces the power of the generality to become a self-fulfilling-prophecy.

4. Leader's input: What can we generalize about the value of sending messages showing ownership of feelings and perceptions?

Congruent sending of feeling and perception messages:

a. Reduces the psychological size of the evaluator from the "expert" to a feeling person.

b. Reduces blame of another to personal concern about his behavior.

c. Reduces a "global" generality to a personal opinion allowing room for alternatives.

d. Reduces judgment of another to personal reaction to the behavior.

e. Reduces self-fulfilling-prophecy generalities to concerns about behavior.

5. Leader introduces the following worksheet for practice in owning feelings and perceptions and sending messages showing such ownership.

Congruent Sending

Using the following messages, change them to show ownership of feeling or perception.

a. You are naughty children. You were so noisy in the library that I was ashamed of you. ______________________________

b. Negroes have chips on their shoulders. ______________________________

c. Your hair is very beautiful.______________________________

d. Jane is too fat. ______________________________

e. My whole class is immature. ______________________________

f. Our society is sick. ______________________________

g. This world is doomed. ______________________________

h. You did a good job cleaning the room. ______________________________

i. You, the teacher, have been called into the hall to talk to a visitor. As soon as you left the classroom, the children stopped working and began to talk and move around the room. As you re-entered, three boys were throwing chalk. Send your message showing ownership of your feeling. ______________________________

j. You have just overheard two teachers talking. They were criticizing the behavior of your class on the playground at recess. You meet your teaching aide as you move down the hall. Send your message showing ownership of your feeling. ______________________

k. You are concerned about one of your students. You feel that he isn't trying to finish his work. You are ready to talk to his mother who has just arrived. Send your message showing ownership of your feeling. ______________________

l. You, the teacher, have asked the students to define the word "duty". Reflect each student input without judging it right or wrong. If after the students have interpreted you wish to give your definition, make your input showing ownership of your perception. (We are concerned that much of the time we judge each student's input as right or wrong which is a denial of his current perception. We think perception will modify as children listen to each interpretation, without teacher judgment of each child's contribution.)

6. Leader explains that in subsequent units we will study the process of building bonds of trust by the use of congruent and forthright sending at the point of the conflict.

Thinking Processes:
Compare and contrast
Apply facts and principles to new situations
Interpret
Classify
Make assumptions

Social Skills:
Listening
Group discussion
Working with a partner

Evaluation:
What gave you good feelings as you practiced these exercises in hearing and reflecting feelings? What gave you concerns? Do you see the value of owning your own feelings and sending your messages showing such ownership?

Unit VII

Interventions in Place of Admonition and Command

Leader's Introduction to Unit VII:

As we parents and teachers and bosses have tried to influence behaviors, attitudes and values we have resorted much of the time to admonition and command as our interventions. We make our interventions usually when we are not liking the behavior we see, or feel that our charge is making a mistake, or at a point at which we are anxious to prevent him from doing so. The problem with admonition and command is that it sets up conflict in which someone wins and someone loses. If the child bows to the admonition or command the adult mentor wins. If he resists or rebels then the mentor is in the unfortunate position of being the loser or of having to apply greater psychological or physical force to the situation. This method of intervening has built into us experiences that affect the quality of our perceptive process; we have become sensitized to quickly interpret misbehaviors as defiance of our authority. Once we do this we are quick to respond with admonition and command. In fact our response becomes almost automatic.

LEARNING OPPORTUNITY #1 Interventions in Place of Admonition and Command. In the following learning opportunities we will begin the efforts to change the quality of our perceptive process. We will begin to try to stop our quick interpretation of misbehavior as defiance of our authority so that we can give ourselves time enough to hear the feeling, interpret the behavior as an attempt to explore, or to cope or to defend, thus having an honorable goal in terms of the performer. If we can give ourselves this lead time, then we can hope to intervene with communication techniques and processes that can be used part of the time in place of admonition and command. Such processes help encourage cooperative endeavors.

Learning Problem: To learn how to influence behaviors, attitudes and values by ways other than by admonishing and commanding.

Purpose: To add to our professional competencies, techniques and processes that can be used as interventions in the influencing of behaviors, attitudes and values and can change the perception of us as admonishers and commanders to that of empathic, helping persons, who help solve problems.

1. Leader's input: Let's enumerate the professional skills that are employed singularly or together in the processes used as interventions.

   a. Each person is regarded as a unique resource of his feelings and perceptions.

   b. Each person will be accepted as one who will have concerns, worries, conflicts, and who will be made aware of the fact that regular periods will be set aside in which he may pose them as well as express what he feels good about. He will also be informed that "on demand" time for voicing concerns and conflicts is also available.

   c. Each person, adult or child, will be encouraged to show ownership when he voices a concern or worry or conflict.

   d. A verbal or non-verbal message will not be interpreted as defiance of authority. It will be interpreted as a symptom of the presence of a feeling.

   e. Reflective listening will be employed instead of admonition and command.

   f. Reflective listening will continue to be used as a response to each successive input about what has been happening until the feeling is resolved or until the cause (hidden problem) is revealed and clarified.

   g. Once the cause or hidden problem is revealed and clarified the process will continue if necessary by an invitation to think of ways to resolve the problem.

2. Leader's input: Let's block out these successive steps recognizing that we do not have to use all of them each time we intervene. We may have to use only one.

Step 1. The concern or worry, or conflict or happy feeling comes to you verbally or non-verbally.

2. Reflect the feeling.

3. The sender may offer more data.

4. Continue to reflect.

5. At some point the cause of the feeling will be evident. Clarify it.

6. Invite solutions.

3. Leader's input: Now let's role play some examples of interventions using one or more of the above skills.

Much behavior that concerns adults might be classed as exploratory. Do not interpret it as defiance of authority.

a. Reflect the feeling.

Teacher talk: I understand that it is fun to play tag in the street at recess.

b. Congruent sending. Setting the limit.

Teacher talk: I can't let you go on doing it. It is too dangerous.

c. Offer the alternative.

Teacher talk: Playgrounds are for playing tag.

Often concerns are beyond your jurisdiction. Reflective listening in such instances is valuable because it helps the child release feelings and free himself of their control over him.

a. Reflective listening: Child talk: My brother and I had a fight!

Teacher talk: An unhappy beginning to your day?

Child talk: Yeh, he's bigger than I am!

Teacher talk: An unfair fight?

Child talk: Yeh, he shouldn't do that!

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b. Reflective listening: Child talk: Oh boy, this is the best day ever!

Teacher talk: A really happy day?

Child talk: Yeh, my brother came home from Vietnam!

Teacher talk: So good to have him back -- to have him safe!

- - - - - - - - - - - - - - - - -

Sometimes the message is non-verbal. In this situation two girls' faces are clouded and one has been crying.

a. Reflect the feeling.

Teacher talk: I can see that you two are upset.

b. Offer an "on demand" session.

Teacher talk: As soon as the class is at work if you would like, we can have time to talk about what has been happening.

c. In the session continue to reflect the inputs.

Reflective listening: Jane: Susie called me a name!

Teacher talk: It hurts to be called names.

Susie: Jane wouldn't play with me!

Teacher talk: You needed Jane?

Jane: I was playing another game.

Teacher talk: You were already busy.

d. Pose the cause of the conflict. (hidden problem)

Teacher talk: Susie, you wanted Jane to come and she wanted to stay and this disappointed you and made you angry?

e. Invite consideration of alternatives.

Teacher talk: I'm wondering how you might handle such a dilemma next time.

Note: In all such work we must always remember who owns the problem. In this situation the problem was owned by Susie and the conflict involved Jane. In such situations a person outside of the conflict has only the responsibility to hear the feeling and offer the opportunity to discuss it. In our work with parents many times they have difficulty in their husband-wife relationship to understand where responsibility ceases. For instance, if a husband comes home and picks up the clues that the wife is upset he often feels that it is his responsibility to change her mood. It has helped couples to recognize that the mood belongs to the moody one. The husband helps by reflecting that he has picked up the feeling and is willing to listen. If the spouse does not respond, it is not his responsibility to spend the rest of the evening trying to change the mood.

In a similar way at school we hear the feeling and offer help when we are outside the conflict. If it is declined we honor the fact that the problem is not owned by us and we have fulfilled our responsibility.

4. Leader's input: It is somewhat more difficult a process when a helping person finds that he is involved in the conflict problem. It is here that we must really work to avoid reading the situation as a defiance of authority. Let's role play the following situations as opportunities to experience how the traditional method of interpreting and the new processes feel, when we are a part of the conflict situation.

Note: Let's consider our traditional behavior as we play the role of admonisher and commander in the following incident:

Child: I hate you!

Teacher: You can't talk to me that way. I'm your teacher. Go to the office and I'll deal with you later.

Note: In this interaction, the message, "I hate you," was interpreted by the adult as defiance of authority. Consequently, admonition and command followed the interpretation.

Now let's stop interpreting the message as defiance of authority and hear the feeling:

Child: I hate you!

Teacher: I've hurt your feelings and now you are very angry with me?

Child: I sure am. You've been on my back all afternoon.

Teacher: You feel I've been a nagger? Hmmmmm. I wasn't really aware that I had been bossing so much.

Note: Let's consider what has been happening. The adult did not read the message as defiance. He heard the feeling and reflected it. As a result of the child's next input, the adult becomes more aware of his own behavior. The conflict can now be resolved by discussion and possibly a plan for a more comfortable afternoon.

- -

Note: Now let's consider our traditional behavior when the message is a non-verbal one. Bobby, a first grader, is late for class. He is walking very slowly, dragging his feet. The yard teacher observes him.

Teacher: Bobby, hurry up! You are late for class!

Note: Bobby looked up but moved on in the same manner. Now let's make a different intervention:

Teacher: Good morning, Bobby.

Bobby: I'm not going to work today.

Teacher: A bad feeling this morning, Bobby?

Bobby: Yeh, my brother and I had a fight and my dad took his part. That's not fair. He started it!

Teacher: You feel your dad was unfair because he didn't understand the quarrel?

Bobby: Yeh. He shouldn't do that.

Note: Bobby waved and ran off to class. Often all that is needed, as in the above incident, is to stop interpreting the message as defiance of authority, hear the feeling and reflect it.

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Note: The setting is a second grade. The teacher has just passed out new science books. All the children except Roy begin to look through the books with eagerness. Let's hear a traditional response.

Roy: I'm not going to read that book.

Teacher: For goodness sakes, Roy, of course you are. This is our new science book. Be a good boy now, and open your book. See how interested the rest of the class is. I'm sure you will enjoy it, too.

Note: Now let's intervene in a different way.

Roy: I'm not going to read that book.

Teacher: You have a bad feeling about this science book?

Roy: Yeh, they never come out right.

Teacher: When you do the experiments, they never come out right?

Roy: Yeh, it always comes out wrong and you just can't make it come out right.

Teacher: It's not much fun to fail over and over.

Roy: Nope, I don't like it. Sometimes I tell my dad I don't like it and he says that science is what makes the world go round.

Teacher: He doesn't hear how you're feeling and kind of puts pressure on you to be interested?

Roy: I guess so.

Teacher: It's pretty hard to be interested when the subject gives you a feeling of failure. For a minute let's talk about experiments. I guess Edison must have failed hundreds of times when he was inventing the electric light. One of the books said he failed hundreds of times before he found a metal that wouldn't burn up from the heat. He must have felt pretty discouraged, the way you feel when your experiments don't come out right?

Roy: I guess so.

Teacher: We really do have a problem, don't we? I am concerned if you miss out on the science work and yet I don't want you to feel badly either. I'm wondering if we can think of a little plan that can get us out of this uncomfortable situation?

Roy: I can't think of any.

Teacher: Well, let me see. What would you think of this? Suppose you look through the book and see if you can find an experiment that you and I can do together. One we could do for the class.

Roy: Yeh, that's a good idea.

Note: Roy began to look through the book. He and the teacher did two experiments. The successful experience must have stimulated Roy's interest, for a week later he asked for some books about Edison.

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Note: Megan, a five year old, was staying with her grandmother, Mena, for three days while the mother went to New York. On Sunday afternoon before the mother was to return on Monday, Mena voiced a concern.

Mena: Megan, I wonder if we can put the toys back in their box and then bring out just one at a time for the rest of the day.

Megan: Sure we can, Mena.

Note: Just as the cleanup was completed, Megan's mother called from New York. Megan and her mother seemed to have a very happy telephone conversation. Then Mena took the phone. While still talking, Mena looked toward the living room. Megan had gone to the bedroom, and brought her suitcase to the living room. She was vigorously throwing socks, panties, dresses all over the room. Some were landing on lamps.

Mena: [(Restrained impulse) You bad little girl. Look at Mena's living room. Pick up your things and go to the bedroom.]

Mena: (Actual response, having observed the intense face) Something has hurt your feelings and now you are very angry?

Megan: Yes, Mena, I need my mother. (Megan looked at the chaos in the living room and turned to Mena saying:) I'm sorry Mena. I'll pick them all up and put them away.

Note: We have been demonstrating ways to modify the traditional admonisher and commander role.

Leader's input: In addition to the interventions we have just demonstrated, we also activate a complex problem solving process when the symptomatic behaviors have snowballed and the problem causing the symptoms is obscure. By this process, data is gathered concerning what has been happening. The data unearths the hidden problem so that children can confront it with their own realistic and unique solutions. We will soon give intensive training in this complex problem solving process. At this point we need practice in a less involved attempt to resolve conflict by using the steps we have been demonstrating and which are enumerated in the boxed section on page 87.

5. Activity for partners:

> The class has been planning a trip to an afternoon concert arranged for children. The day before the event, Bob, one of your sixth graders approaches you at the noon period and says: "I don't want to go to that dumb concert." With your partner see if you can role play the parts of teacher and child and resolve the dilemma so that neither feels he has won or lost in the resolution.

6. Leader's input: We are now ready to begin to learn how to activate a complex problem solving process that can be used with a small group of involved children or with the total class as needs be.

As a guide line for you, we have boxed the steps we take as we activate the process.

THE PROBLEM-SOLVING PROCESS

Step 1. Own the concern and state it
" 2. Determine the social behavior for group discussion
" 3. Invite discussion of what has been happening.
" 4. Reflect the feelings and perceptions
" 5. Observe the trend of the data
" 6. Clarify the hidden problem
" 7. Let the participants vent
" 8. Invite solutions
" 9. Reflect the solutions without judgment
" 10. Invite use of any appropriate solutions
" 11. Set time to evaluate

7. Leader's input: Now let's turn to the following problem solving tape script and role play the parts to get a feel for the process.

HELPING A SCAPEGOATED CHILD

(A Problem Solving Process)

Teacher: Boys and girls, I have become aware of a problem with which we need your help. If I pose this problem and we try to find the solutions, what social behavior does this activity require you to be responsible for, Cynthia?

Cynthia: Group discussion.

Teacher: Yes. Do we know how to do this? Do we all talk at once?

Bob: No, we take turns.

Teacher: Yes, Bob, will you post the group discussion social skill card? I know you will assume responsibility for this behavior so we can work effectively. Boys and girls, this concern is owned by Ruth. Ruth, would you like to pose your own problem?

Ruth: No, you do it.

Teacher: Very well. Boys and girls, Ruth's problem is that she has never felt accepted by her classmates since she was in kindergarten. She feels that she is not accepted by this class and this makes her feel very lonely. I'm wondering if we can talk about what's been happening to cause Ruth to feel so rejected?

Dick: Ruth never gets her turn in the games. When she comes up everybody pushes her back and takes her place.

Teacher: A kind of a denial of her right to participate?

Jim: Yeh, they call her out in games before she gets a chance.

Teacher: Jim, your voice sounds as if this is somehow painful to you?

Jim: Yeh, I feel pretty sorry for her. She doesn't have a friend in the world.

Sue: It's kinda being unfair to her because maybe she is better than people think.

Teacher: You are feeling that she isn't really being given a chance to prove herself, Sue, and this feels unfair to you?

Karen: Ruth's been very good about all of this. Sometimes I try to be nice but sometimes I feel that I don't want to be seen talking to her.

Teacher: You have a sort of double feeling, Karen? At times you would like to be on her side and yet you fear the disapproval of other class members?

Frank: I know some people feel so sorry but they don't want to let it out 'cause the "big shots" are saying, "Don't go with her." You know, don't be around where she is. Of course, I feel this way too, because somebody will say you're queer if you go around with her or play with her or ...that's what most of the girls are saying. Of course, most of the boys don't have much to do with her---don't know her very much---but that's the way the girls feel, I think.

John: Sometimes when she just sits at her desk somebody says, come on, Ruth, you are not working, but she just sits.

Teacher: Ruth doesn't respond to your encouragement?

Chuck: Well, I think I know why she does this. She thinks that they will let her in and then they will hurt her more next time.

Teacher: She really doesn't dare to risk it, Chuck?

Dick: Yeh, she just sits and doesn't do anything.

Marilyn: They always do these things to her because they know she won't strike back 'cause she's afraid that if she would strike back that all the other kids would gang up against her, so she just calmly does everything they say and stuff like that.

Teacher: Just takes it to avoid more pain?

Carolyn: Yeh, she doesn't go out and stand up and say, "I did not do it." She has to say, "Well, I don't like what happened. I'm sorry", she says calmly. She ought to stand up and say, "Why do you accuse me of these things?"

Teacher: Stand firm instead of cringing?

Bob: Yes, they tease and tease and she just takes it.

Glenda: They just leave her out and tease her to see what she will do, or they just treat her like a dog and tell her to scoot.

Teacher: Sometimes they try to make contact by teasing and sometimes they say, "Go away"? Yes, Chuck?

Chuck: Well, I know what it is to be teased 'cause I've been before and everybody keeps teasing Ruth and I think it feels like she's closed in a room with four walls and no way to get out---'cause if she ever would get out they'd boss her around, tell her what to do, kick her around, and, if she stays in this room it's okay, it's like talking to a blank wall and it won't talk back.

Teacher: You're saying you know it's a real awful feeling to be enclosed by four walls and feel that you can't enjoy people and make friends or feel worthwhile, Chuck? Suzette?

Suzette: I think maybe one of the reasons that she doesn't want to be friends with people is because if one of the people walks up to her and says, "Hey, Ruth, I'll walk home with you," the reason she says "No" is 'cause she thinks they might say, "Hey, you didn't really think I would walk home with you?" She doesn't want to be pushed around all the more.

Teacher: Afraid to get close, Suzette, for fear of more pain?

Cathy: Sometimes Ruth will do something people don't do when they're in school. Well, they don't know it but other people do it too, but they just don't do that in front of people. Ruth sees people doing this and she wonders why they're teasing her instead of teasing the other people too.

Teacher: They really treat her differently, Cathy? Boys and girls, from what you have been saying, it seems to me that the problem with which you are trying to cope is that in some way you see Ruth as different and you haven't known how to handle this differentness in very effective ways. You begin to let Ruth know in different ways that she seems odd. Then Ruth withdraws and won't come out and be like others even if you dare to invite her. This makes her seem even more different and so the pain just keeps going on and on like a snowball?

Gary: Yeh, it makes me feel icky because we treat her this way.

Teacher: It doesn't give you a good feeling about yourself when you handle the differentness in these painful ways, Gary?

Gary: Yeh, sometimes I am teased because I'm too fat and it really hurts.

Chuck: Yeh, and sometimes I'm called skinny because I'm tall. It doesn't feel good.

Teacher: Being called names because of differentness is pretty painful, Chuck and Gary?

Chuck: It sure is.

Gary: I think I know a way that Ruth can help solve her problem. I have a brother ---he had a lot of friends before we moved back here, a lot of friends back where we were before. When we moved out here, he was new and he was kinda different too--well, in order to do this, see, he did not like

Gary: (Cont.) sports very much and one day there was a lot of big guys in his P.E. class; it was really bad and he could do all the exercises but everyone said he was lousy. Then, one day he got through an exercise and he was the only one who could do it. I feel that if Ruth could do this, pick her best subject or somethin' and show this and do her very best in this, she could show them she isn't so awful, she isn't so different.

Teacher: Gary has now led us into solutions, hasn't he? Gary has suggested a way Ruth might try to help herself. She might take her strongest subject and show people how she is in that, Gary?

Gary: Yeh, but I also meant that maybe sometimes she'll have a good day and she'll pick her worst subject also and maybe she'll do something real good in a subject or thing and she'll show them that she can be good even in the worst one.

Teacher: Be real daring on good days, Gary?

Dick: I think she should have some confidence. Other people could give it to her by telling her she isn't stupid and dumb, so get with it.

Teacher: Persons might begin to reflect her strengths, Dick?

Ruth: The psychologist told me last week that I am a bright girl.

Teacher: I guess the psychologist and Dick are saying, "You're smart so get with it. Have some confidence." Is that what I'm hearing?

Marie: We could apologize to her for making her feel stupid.

Teacher: Kind of saying you are sorry you didn't handle the differentness in a better way, Marie?

Cheryl: If people would give her some chances in the games, she might get better and learn how to play and then she'll feel better.

Teacher: You might give her a chance to prove herself, Cheryl? Mark?

Mark: We all have to make mistakes to learn.

Teacher: Mark, are you saying that we are looking too much at Ruth's mistakes instead of her strengths? Robin?

Robin: Well, if we just apologize to her, how does she know that we say what we mean, how does she know we're not going to call her names again?.....Because a lot of times my brother and I get mad and say, "I'm sorry", and we do the same thing over again.

Teacher: You're really concerned about her being able to trust us, Robin?

Dick: Just like people telling her that they're her friends again but they weren't. So why should she believe the class?

Teacher: Dick, are you saying that the class may have to put up with Ruth's doubt? Yes, Karen?

Karen: I think that Ruth, after she heard what was said this afternoon that she will have the confidence to really believe us.

Teacher: Karen, I am wondering if you are feeling that because we got this problem out so we could look at it, this will be helpful to Ruth and maybe to us all? I felt that some of the people here let us know a little bit about how it hurts when people handle differentness in hurtful ways, that maybe even knowing this might be very helpful to all of us, Don?

Don: Well, if she corrected some of her mistakes, like if she came up and made friends with somebody---if she corrected her mistakes, she'd be a lot better and she'd get a lot more out of her mistakes and then go on from there.

Teacher: Sort of moving out to others without quite so much fear, Don?

Don: I think all the solutions were pretty good, but Ruth also needs a little bit of encouragement, like when she is playing forsquare, she gets out and she really tries, somebody should say, "Good try", or something like that!

Teacher: Encouragement would be a very good medicine, Don? Chuck?

Chuck: Well, I think Ruth should go slow and not do this all at once. Do a little bit at a time, not all of a sudden...she should go a little at a time. Maybe she's trying to do something, so when we finally ask her maybe she can do

Chuck: (Cont.) it best, and we won't be ready for it.

Teacher: In this change, Ruth shouldn't try to do all these things all at once because then it would be so unusual that you could hardly accept that? Is that what you're saying, Chuck?

Chuck: Yes, because then they would think, they might thing she's just showing us up and she might do the same thing over again and she'll get hurt.

Teacher: Go slow so she won't get too good too fast, Chuck? Karen?

Karen: I think that Chuck has a point because if she changes all at once, then it would be the same problem as before.

Teacher: Karen, when change comes too fast, it's hard to understand it? It's too different again? Marie?

Marie: I think we have overlooked one little thing. We have been using her for a scapegoat and what she needs is not all encouragement, but she has to stand up for her rights. She has to learn to come up and say, "Put up your fists" and "I did not," and some other words to those who accuse her. She should say it out loud and not back away. She should not back away, she should stand up for her rights.

Teacher: Stand up, be a person, and say "I have worth" and "I can make friends"; and, "There are people who will like me?"

Marie: Yes.

Teacher: Boys and girls, it seems to me that you have come up with a number of possible solutions to this problem that has been painful to you as well as to Ruth. You have suggested that you might stop the scapegoating, the teasing and the blaming. You have suggested you let Ruth have her chance in games and classroom activities. You have suggested that you encourage her and begin to see her strengths instead of her "mistakes". You have told Ruth that she must stand up and say to herself, "I count. I have worth. I can make some friends", instead of turning away.

Gary: Yes, she needs to come out and fight for her rights.

Chuck: Well, I said this yesterday, and I just remembered it today and it's good for Ruth too -- that all men are created equal, and that before God, she was created equal too.

Teacher: Ruth can feel a little more equal and you can begin to see her more equal and not so different, Chuck?

Chuck: Yeh.

Teacher: It seems to me, boys and girls, that you have worked on this problem very well and have come up with some very promising solutions, Ruth?

Ruth: I think it's a good plan.

Teacher: You are feeling hopeful?

Ruth: Yes, I am feeling better.

Teacher: Boys and girls, suppose you work on your solutions for a week and then at this time next week I'll come back and hear how you feel your solutions are working. I think you can get in charge of this problem.

A WEEK LATER
(Evaluation)

Teacher: Boys and girls, can you show me by your bodies that you are ready for work? Last week I promised you that I would come back at the end of the week to see how your solutions to Ruth's problem have been working. Now, if we're going to talk about what has been happening to our solution this week for what social behavior will you be responsible -- this is part of our self-discipline plan, isn't it? Which one?

Mark: Listening.

Teacher: Listening would be part of it and what would be the other part?

Mark: Group discussion.

Teacher: We know how to carry on group discussion, don't we? Does everyone talk at once?

Mark: No.

Teacher: NO! You remember that Ruth posed the problem that since kindergarten she had never felt accepted by her group. We talked about what had been happening that could cause Ruth to feel this way. We decided that the hidden problem was that you perceived Ruth as different and that you really didn't know how to handle this differentness. As a result, what happened was that you were handling it in such a way that Ruth was withdrawing and seeming more odd to you than before and you were feeling guilty about the way in which you had been treating her in an attempt to cope with this problem. Most of us find "differentness" difficult. Now, what I'd like to do this afternoon is ask you to think about the different solutions that you offered. If you want me to repeat those solutions I will, but I don't think that's necessary. Think about the solutions and then give me some kind of reaction. Do you think any of your solutions are working for us, or how do you feel about them? Chuck.

Chuck: Uhh, solutions are working but you know it can't be perfect. Ruth is still getting teased but not quite as much, and not as much, very little from this class, but other classes are doing it.

Teacher: Ruth is being teased to some degree yet, but it's teasing mostly by people not in this room? Chuck, to some degree then, our solution in here is working, and yet we have the other kind of a problem that she's being teased to some degree by people who are not in this room? Yes, Gary?

Gary: I feel very strongly that our solutions are working. I've gone out and I've seen Ruth walking around and this day somebody was teasing her and she stood up for her rights -- she said that she did not cause this trouble or anything like this -- so she's standing up for her rights a little bit more; and Chuck is right that the only persons that are teasing her now are people from the other classes. They're not doing it very much in here.

Teacher: Gary, that's a very interesting observation, because I remember you were the person who in the solutions the other day told Ruth that one of the things she needs to do is stand as if she has worth, as if she has some value in herself and that even the way she stands will help her to say "You know, I count, too." Jim?

Jim: Well, I feel that some people like, well, like I just don't have much to do with girls and I usually stick around boys; but for some girls, you know it's kinda working for them because, you know, they're not teasing and I've seen girls, who I won't mention, aren't goofing off while she's trying to work and they aren't disturbing her and I've seen other people being real nice to her and letting her alone.

Teacher: Some of the girls in here are really respecting her right to work and not standing around teasing? Is that right, Jim? Yes, Chuck?

Chuck: Well, when we were talking about Ruth last week, we were also talking about how other people get teased too, and I was talking, you know, how other people get teased too and me as an example. This is better for me as well as Ruth, now.

Teacher: Some of the teasing of you has stopped also, Chuck? The solutions are working for you as well as for Ruth? Well, for goodness sake, that's pretty interesting, isn't it? Hmmmm. Yes, Greg?

Greg: Well, when we talked about Ruth always being left out of everything, I feel that she's not being left out of everything, you know, like she was before; now they don't say: "You can't play this game" or "You're stupid" -- they say "Okay, now Ruth's here, let her in." They don't say "Get out of here, Ruth."

Teacher: They are letting her in more than last week. Do you feel that this is because Ruth was a little bit stronger about wanting to get in; or do you feel it was more because the class was letting her in? Or, do you think it's a combination? Or what do you think is causing the solution to work?

Gary: A combination.

Teacher: You think it's a combination. Well, that's interesting! Marie?

Marie: Well, now they're accepting her. She's doing what she wants. She's not being pushed around and anything like that. In fact, nobody likes to be pushed around, and now she's being accepted.

Teacher: Ruth is more comfortable and the class is more accepting, Marie? All right, Scott.

Scott: Well, I feel definitely the girls have been paying more attention to Ruth and Ruth's not having to play by herself or read books. They're letting her get in some of the games and I feel she's getting a lot more friends.

Teacher: Getting messages of acceptance and worth, Scott?

Scott: Yes. I'm not teased so much either.

Teacher: In some way the solution is working for you, too? Well, my goodness! Dick?

Dick: Another thing that she's been doing, she has been accepting us -- say when people want to make friends with her, she has been accepting it; she's been making friends.

Teacher: She's daring to risk it now better than before? Showing some strength, huh? Cynthia?

Cynthia: You know how girls get into arguments some time and today I found Ruth and another girl in an argument and Ruth didn't walk off crying or go off to another game like she used to do and I think the girls are now accepting her in more games than we used to.

Teacher: Ruth?

Ruth: I feel much better.

Teacher: Well, what a good Friday this is turning out to be. Chuck?

Chuck: I agree with Dick about what he said -- she's getting more friends; when people ask her to become friends, she is accepting and she's better.

Teacher: She's daring to risk it, Chuck? Gay?

Gay: When Scott said about her being accepted and she's making a lot more new friends and everything and now you can see her playing with other girls and stuff; and like before, just the other girls played with themselves and stuff and Ruth was left alone; and now Ruth has made new friends and everything, and she's started to come out of her shell and she's y'know being real happier and everything!

Teacher: She's more of a person?

Gay: Yes, she's not afraid to talk back; she's not afraid to come and say "Can I write on the Bulletin Board and stuff too?" Before, she sat right at her desk and just did her work and stuff and she didn't do anything else. Now she feels a little bit better about everything.

Teacher: She's able to move out instead of withdrawing? Yes, Dick?

Dick: Well, now people haven't been making fun of her when she doesn't do her work sometimes.

Teacher: Letting her find her own way, Dick? Chuck?

Chuck: Well, he did it again, he said what I was going to say before I did.

Teacher: That's what happens in problem solving, isn't it?

Chuck: I think with Ruth a lot of the name calling has gone down and a lot of the guys that were teasing her a lot are hardly teasing her at all; some aren't teasing her at all and it's a lot better for Ruth, I think, because I feel she has more -- how do you put it -- she wants to get in more games, because she knows that the chances are a lot better she won't be called names and stuff.

Teacher: In other words, she can get in because she knows that some of the hurtful behavior has gone away? Yes, Robin?

Robin: I feel that all the name calling has stopped. Everyone should think twice before they call somebody names.

Teacher: Name calling hurts everybody and one of the things we can remember is to stop the name calling and this would be helpful to all people. Is that what you're saying, Robin?

Robin: Instead of calling the name back, it would be helpful if all name calling stopped.

Teacher: Hmmmm! Scott?

Scott: Well, at the beginning of the week when we started to problem solve, she couldn't talk to anybody, you know, as a friend; she could talk to them as an enemy or something like this, but during the week she has made friends with the girls and she can talk with them and not be by herself.

Teacher: Some of you were saying the other day that it was painful to you because you felt so sorry for her, but I'm hearing you say now, Scott, that now you see her interacting you don't have to feel sorry. So this makes you feel better all the time, too. Right? Cynthia?

Cynthia: Well, I remember last week somebody mentioned something about when a pen or pencil was gone, they would start accusing Ruth, but lately I haven't heard anybody start to accuse her of anything at all.

Teacher: Isn't it amazing that in one week we can do this much by our own solutions? Chuck?

Chuck: Well, I looked at the globe and I thought how the United States was helping other countries. I think we're helping Ruth by not calling her names and stuff like the United States is helping other countries by giving food and stuff and we're helping Ruth by giving her strength.

Teacher: We can be helpful at home and abroad, Chuck? A good feeling to feel helpful? Yes, Robin?

Robin: Just as Chuck said, we're giving her an opportunity to come out of her shell.

Teacher: Ruth is coming out of her shell and we like what we see, Robin? Linda?

Linda: I think that all solutions are working very well; I haven't seen her doing all these things but from the talk I hear from everybody else, it seems like she is putting up for her rights. Although I have heard one person accuse her of taking a pencil or something like that but she went back and said "Maybe you lost it." She didn't just sit down. I think she's beginning to realize that she doesn't have to back away.

Teacher: You're feeling some strength coming ...in one week, and that's pretty encouraging, Linda? Marie?

Marie: Somebody knocked my pencil can down. Ruth picked it up and I said "Thank you." She was real nice about it. Now everybody is being real nice to her.

Teacher: She's being real nice in return and that's making everybody feel good. All right, Ruth, I've been wondering, are you strong enough to say today how you're feeling about all this?

Ruth: Well, I can say one thing: I'm feeling much, much better.

Teacher: You're feeling better now than you did a week ago when you came to me. Well, it seems to me, boys and girls, that this is a very happy weekend for me, and it seems to me that through the problem-solving process maybe we have hold of a way that will help with these very painful things that happen when we try to gain acceptance and try to gain worth at school; and I do want to thank you very much for working so hard on this problem...to come up with such good solutions and then to really make the solutions work. I thank you very much and when I come back this coming week, we might consider the other part of the problem which we have not been able so far to control, that is, the teasing that is going on beyond this room. It may be that as Ruth gets strong enough to sort of stand up and be a person maybe we won't have to take it beyond this room, but that's the kind of thing that we can all be watching and see if it will go away, as I think it might; or, if we think we need to consider how we can help when the problem is beyond this room. Okay?

Chuck: I think this is a good day too, I think it made Ruth happier to know what we think about her.

Teacher: You see, boys and girls, a lot of the nurture that a human being has to have has to come from people. It doesn't just come from potatoes and meat and those kinds of things. What we do sometimes when we don't know how to handle differentness is shut ourselves off from people; and when we shut ourselves off from people, then we begin to feel that we are kind of half-dead. What I feel this afternoon is that we all came to life because now, you see, we are nurturing one another. Chuck?

Chuck: Yes, I think that makes sense, when you say half-dead, but after a while when people start, when you don't feel half-dead, when people aren't calling you names, well, then you are alive. When they start calling you names and everything, then you just feel that much more dead.

Teacher: You were saying the other day, Chuck, when persons tease you sometimes, you feel as though you just can't go to work, so you just sit and don't do anything. So it's kind of being half-dead or almost-dead, isn't it? So you see we must have persons who care. That is what I think we're experiencing today, and this is why I feel so gay. Okay? See you another day. Thank you very much for helping....

Chuck: Thank you, too.

8. Leader's input: Let's examine the process and its specific steps in detail.

Examination of the Problem Solving Process in Detail.

There are two primary skills in the problem solving process that a teacher or parent needs to practice and be able to use comfortably before attempting to activate the problem solving process. They are: 1) how to hear the feeling of a verbal or non-verbal message and how to reflect it to the message sender asking for corroboration; 2) how to own feelings and perceptions and express them to show ownership.

In activation of the problem solving process, the teacher or parent is responsible for the introduction of each process step. The other participants are responsible for the data about what has been happening and for the solution suggestions.

Each contribution about what has been happening to cause the concern and each solution suggestion is perceived by the teacher as a feeling or perception message and reflected without judgment.

If, in rare cases, all solutions are punitive when the children are through offering solutions, the teacher would then pose his concern and ask the children to try to come up with solutions that would be more acceptable to the adults as well as to children.

The problem solving process is used by parents with parents, by parents with children, by teachers with teachers, by teachers with children, by administrators with subordinates, by administrators with administrators. In these following "process step examples", we will confine our content to teachers problem solving with children.

The steps of the problem solving process are described in great detail here, believing that they will be useful as a resource later as a workshop participant tries to activate the process. They are included in such detail to indicate the teacher talk and behavior that we have found most effective in moving from step to step.

Step I

Owning the Concern and Stating It.

Teacher talk: (when the teacher owns the concern.)

Example 1. Boys and girls, I am concerned that our period in the library is not being used as effectively as I would like it to be.

Example 2. I am very frustrated because we are not respecting the primary children's play spaces.

Example 3. I am troubled because yesterday when I had to be absent, your day with a substitute was not a very happy one for her or you either.

Teacher talk: (When someone other than the teacher owns the concern and asks the teacher to pose it to the group.)

Example 1. Boys and girls, Ruth has a problem and she has asked me to pose it to you for your consideration. She feels that she has never been accepted by any group since she was in kindergarten and she is feeling that she is not being accepted by this fifth grade group either.

Example 2. Boys and girls, the principal is very concerned that this class is using the lavatory for a playground.

Step II

Inviting Discussion

Teacher talk: (When teacher owns the concern.)

Example 1. I'm wondering if we can talk about what has been happening in the library to cause me to be so concerned.

Example 2. May we talk about what has been happening on the primary playground to cause me to feel so frustrated.

Example 3. Let's talk about our feelings and what happens when a substitute teacher works with you in place of me.

Teacher talk: (When someone other than the teacher owns the concern and asks the teacher to pose it to the group.)

Example 1. Ruth is asking for your help. Let's talk about what has been happening to cause Ruth to feel so lonesome.

Example 2. I'm sure we can help the principal feel better about your use of the lavatory. First, let's find out what has been happening to cause him to feel so concerned.

Step III

Determining the social behavior that the activity requires

Teacher talk: If we are going to gather the data about what has been happening, what social behavior will we need. Do we all talk at once?

Child talk: No, we take turns.

Teacher talk: Okay, I believe you can be responsible for this social skill.

Teacher talk: What has been happening to cause this problem?

Step IV

Teacher and Child Responsibility

The children, not the teacher, are responsible for the data. The teacher's responsibility is to reflect each input in different words catching the feeling in the message whenever possible.

Example:

Child talk: Well, when we go to the library we just kind of want to let down and goof off.

Teacher reflection: You like the period to be one in which to relax and interact with one another?

It has not been our experience that the teacher should invite children to help her reflect the input until children have become skilled in the reflective listening by practice in other sessions and the teacher has gained ease in problem solving with a large group.

Steps V and VI

Observe the Trend of Data and Clarify

Teacher observes the trend of the data and attempts to clarify the hidden problem asking for corroboration of his perception.

As the data is offered and reflected, the trend of the data unearths the hidden problem with which the participants have been trying to cope.

Example:

Teacher talk: Boys and girls, from what you have been saying, I think I am perceiving the hidden problem with which you have been trying to cope. Let me tell you what I perceive and you must let me know if you agree.

Example:

Teacher talk: The problem seems to be that there are many purposes for spending an hour in the library. What seems to be causing the confusion is that we haven't taken the time to determine the specific purpose or purposes for a specific visit.

Note: In our experience, the teacher should assume responsibility for the clarification of the hidden problem until he and the children become familiar with the problem solving process.

However, some children are able to watch the trend of the data and will clarify the hidden problem before the teacher does it. Be glad of this and accept and acknowledge that the child seems to have put his finger on the hidden problem. When the teacher is comfortable with the process, then he may wish to invite children to try to clarify. However, problem solving with a large group is a complex procedure and very valuable to children if they are only responsible for the data and the solutions, and the teacher remains responsible for the introduction of the process steps and the reflective listening.

Step VII

Let Participants Vent

Once the hidden problem is uncovered, children may need to tell their own experiences in trying to cope with this problem. Do not solicit such inputs but be sensitive to such a need and reflect the feeling of such inputs if they occur.

Example:

Child talk: At home when I try to get in the game, my big brother says, "You can't play".

Teacher talk: Even at home sometimes, you get shut out and this hurts, too?

Steps VIII and IX

Invite Solutions

Teacher talk: Boys and girls, if this is the hidden problem with which you have been trying unsuccessfully to cope, what do you think we can do about it? How can we solve this problem?

Note: The students rather than the teacher are responsible for the suggested solutions. As each input is offered, the teacher again reflects the input without judgment.

Example:

Child talk: Maybe once in a while we can have a library period in which we sit in groups and talk about things.

Teacher talk: You would like our purpose once in a while to be an opportunity to talk together about whatever interests you, Jim?

Note: After all solutions are in, if in a rare case all solutions are punitive, the teacher will pose her concern.

Teacher talk: Boys and girls, I am troubled. All the solutions that you have offered are asking me or the principal or some of you, to control by force and fear and punitive measures. I count too and I just don't feel comfortable behaving as the "big stick" person. Can you think of any solutions that don't require the grownups to control in this way that makes us so uncomfortable?

Steps X and XI

Invite use of any solutions children feel are appropriate and set time for evaluation of how the solutions are working.

Teacher talk: Boys and girls, you have offered a number of solutions. How would it be if each one of you work with any one or several of the solutions that you feel might work for you. Then a week from now we will have a time to assess how we feel the solutions are working.

Note: In problem solving we never have a vote on alternative solutions since we attempt to avoid a win/lose situation. If there is real concern about the character of solutions (control through punitive measures, etc.) then the leader voices the concern and invites the group to attempt to offer solutions with which adults and children alike can operate with a greater degree of comfort.

8. Leader's input: Let's now consider, "What does the problem solving process do to encourage love, to diminish the need to hate, to enhance a self, and to change perception?"

   Resource for leaders:

The children's peer world becomes available to us

Hidden problems emerge for clarification and solution

Change is inherent in the process

There is no losing or winning

Psychological size is equalized

Acceptance of one another is increased

Each participant is a unique resource of his feelings and ideas.

Involvement is effected by investment of interest in data and solutions.

Differing perceptions of data become available.

9. Leader's input: In the appendix are other tapescripts for you to role play for practice. They are entitled:

Appendix D: Power to Change Environment

Problem Solving in 2nd Grade -- Making Friends

A Problem Solving Process -- Toward Socialiazation Rather than Alienation

Thinking Processes:

Compare and contrast
Apply facts and principles to new situations
Interpret
Identify
Clarify

Social Skills:	Listening Working with partner Group discussion
Evaluation:	In what ways can the techniques and processes experienced in this unit enable you to avoid win/lose situations, reduce need to admonish and command, change perceptions and influence behaviors, attitudes and values?

Unit VIII

Communication Processes to Improve Our Power to Model

Leader's Introduction to Unit VIII:

In our society we seem to have difficulty in directing both warm and hostile feelings. Men are reticent in showing warm feelings they have toward women who are not their personal love objects for fear it will be interpreted as a sexual overture. Male teachers have some reticence about expressing warm feelings for little girls as well as little boys for fear such expressions will be interpreted as seductive. Men have reticence in expressing warm feelings toward other men, for the same reason. Women are reticent in expressing warm feelings toward men who are not their personal love objects for fear this behavior will be assessed as "too forward, not feminine." Fourth and sixth grade boys use teasing as a major way of expressing warm feelings toward girls.

We seem to have even more difficulty directing our hostile feelings at the point of conflict. If our feelings are hurtful we tend to talk about them to other than the person we perceive as engendering the feeling. Sometimes we deny the feeling and employ the defense mechanism called reaction formation, the expression of the opposite of what we are feeling.

When we are angry at self we sometimes project the characteristic that angered us onto someone else. Sometimes when angry at someone else we turn the anger in upon self as in depression and suicide. Even our anger is a kind of smoke screen, hiding a more primary feeling.

When I am angry I am probably feeling injured by an attack upon my lovability or worthiness or I am feeling disappointed in the behavior of some significant person, or frustrated by the turn of events against the direction of my purposive behavior, or experiencing the shock of loss because a loved one went away.

We need to learn how to direct our feelings in a more forthright way. When I am paining, if I can own my feeling and send my message showing ownership directly to the person who engendered it, bonds of trust are strengthened. If I do this the person soon comes to know that he doesn't have to worry about my integrity. When I am in conflict with him he will be the first to know. This is comforting because then he doesn't have to worry about how his behavior affects me. I will tell him.

To confront forthrightly when I am "purring" is to exercise my innate love-power in a transaction with another person. I have invested interest which is a fact that is nurturing for that other person to know. It is a reflected image that says, "I see you as lovable." It is also nurturing to me because I now have a love object to care about. I am extended beyond myself. My love-power has transcended my skin. I can do this again and again. I can learn how to transcend not only my own skin, for I can learn to transcend my investment of interest in my sexual partner to a caring for other members of the opposite sex as well. My love of my own children can overflow into love of all children. My acceptance of myself as a person can overflow into love for other men and other women. My love power is out in the world. It is now a universal power as well as a personal one. I am now a model who cares, is accepting, sees worth in others. I am now a model who is nurturing, freer from bondage, fuller functioning.

LEARNING OPPORTUNITY #1 Communication Processes to Improve our Power to Model. In our seven years of pilot studies we have found that we are either accepted or rejected as models to imitate and with whom to identify. We have also found that traditionally we have not provided the opportunities for children to let us know when they are rejecting or accepting us as models. We have not built the bonds of trust so that they dare to risk how they are feeling about us, how they are perceiving our behaviors. In Self Enhancing Education we are trying to do this.

In the pilot project we had been working for about three months when a sixth grade boy approached the director at noontime and said: "Last year it wouldn't have been the thing to do but this year I think it is all right for me to tell you this. I think you need to go comb your hair and put on some lipstick." The staff interpreted this as saying, "I like what you are doing but I also like my model well groomed."

We can help children and teachers and parents know that it is all right to have both warm and hostile feelings and that there are adults who will provide regular and "on demand" time to hear feelings, concerns, worries, joys and help the bearers of the feeling show ownership as they express themselves. Trust instead of fear, acceptance of nurturing models is what we are promoting by such efforts.

Purpose: To learn communication techniques and processes that build bonds of trust by which acceptance rather than rejection and socialization rather than alienation are fostered.

Activity:

1. Leader's input: When we have strong feelings we have difficulty confronting forthrightly. We tend to use intermediaries. Our conventional ways of serving as an intermediary are not very effective in building bonds of trust, in encouraging love. They tend to foster hate. As a conventional intermediary we tend to fall into the twelve behavior traps we have considered previously. For example, we tend to advise, warn, instruct, etc. Please respond to the following message. Write down your response.

Bill, a teacher, is angry because in the lunch room at noon he overheard Jack, another teacher cutting him down and criticizing his P. E. Program. On his way back he meets you, Ralph, who was present in the lunch room during the conflict.

Bill: I'm so mad I could fight. That guy Jack is a master at cutting me down.

How would you categorize your response?

2. Leader's input: Now let's experience a traditional response.

Setting: Teacher Bill, on way back from lunchroom, meets another teacher, Ralph.

Bill: I'm so mad I could fight. That guy, Jack, is a master at cutting me down.

Ralph: I wondered when you would get enough of it. He's been knocking your P. E. Program every chance he gets.

How do you feel about this as a helpful response?

3. Leader's input: Now let's role play the part of a more effective intermediary.

Bill: I'm so mad I could fight. Jack is a master at cutting me down.

Ralph: You're really upset about this.

Bill. I sure am. Not only has he been knocking my P. E. Program but you know he is supposed to be out there helping me and he just sits in the teacher's room and drinks coffee.

Ralph: You are upset not only because he criticizes, but also because he doesn't help carry the load?

Bill: That's right. It really burns me up.

Ralph: I can see you are real upset. I wonder what you can do.

Bill: Well, I know I ought to talk to Jack, but that's not easy.

Ralph: Not easy to tell him how you are feeling?

Bill: No! I'd rather punch him in the jaw.

Ralph: Rather express your feeling physically?

Bill: Well, if I could find a time when he is alone. But I never have time off when he does.

Ralph: You need time alone. What would you think if I take your group when he has his break and then you could talk this out.

Bill: That might work. Okay, let's plan to do that.

4. Leader's input: Now let's consider the steps in the process of being an effective intermediary. What went on?

3

An Effective Process for Intermediaries

1. Listen to the feeling of the person approaching you.
2. Reflect the feeling.
3. Continue to reflect the feeling of subsequent inputs until the person is aware of the extent of his feelings.
4. Invite solutions in order to direct the action back to a forthright confrontation.

5. Leader's input: Note that in the last dialogue the person was helped to understand the extent of what he was feeling. This is one of the values of an effective intermediary. He can help us do this. Once we are aware of what we are feeling we can be congruent in our confrontation. Let's role play the congruent forthright confrontation.

Bill: Jack, I need your help. I feel real upset and angry about what happened in the lunch room this noon. I heard you cutting me down and attacking my P. E. Program. Can we talk about this?

Jack: You know, Bill, I guess I was pretty rough on you.

Bill: Yeh, it really upset me. It wouldn't have been so bad if you had been out working with me. But, you know, I carry out this program alone with everyone else taking it easy in the teacher's room.

Jack: That's an interesting point you are making because I would really like to be out helping you; but, you know every time

I have tried to move toward helping you, I've had a feeling you wanted to do it alone, so I've been holding back.

Bill: You have been feeling that I have been shutting you out from teaming up with me? Wow! I must be sending double messages all over the place. "How come nobody helps me ....don't help me....I want to do it myself."

Jack: Yeh, I've really been frustrated. I really would like to give you a hand. I get a kick out of working the noon games.

Bill: Gee, I wonder if there are others that I have been shutting out who would like to help. Thanks, Jack. This has been really helpful. I'll see you tomorrow and we'll plan for the noon session.

Jack: Real good, Bill, I'm glad you called me on this this noon. It certainly has cleared the air. See you tomorrow.

6. Leader's input: Were you able to be aware of the process as you listened to the content. This is one of the skills we hope you will develop. Let's see if we can identify the steps of the process.

Building Bonds of Trust

A Process for Congruent, Forthright Confrontation

Step 1. Identify and clarify to self the current feeling.

Step 2. Reduce use of intermediaries or use effective ones.

Step 3. Showing ownership communicate the feeling to the person with whom you are in conflict.

Step 4. Invite discussion.

Step 5. Gain awareness of reality that may also result in self awareness.

Step 6. Acknowledge the resolution of conflict and change in feeling.

7. Leader's input:

Assignment:

Describe the setting when you are used as an intermediary at home or at school.

The child or adult message ____________________

The response: ____________________

Succeeding dialogue: ____________________

Assignment:

Describe or tape the dialogue in a forthright congruent confrontation of someone at home or school.

Leader's input: Let's role play some additional ways to help persons own feelings and present them forthrightly showing ownership.

Child talk: John keeps hitting me all the time.

Teacher talk: You are *bothered* by John's behavior?

Child talk: Yeh. *I* don't *like* it. He shouldn't do that.

Teacher talk: You wish he would stop it?

Child talk: Yeh -- you ought to make him stop.

Teacher talk: You would like me to handle the problem? Well, let's see. Suppose I get John and then *you* can tell him how you are feeling.
(When the children come together help the child show ownership of his feeling,"I don't like you to hit me all the time.")

Helping a Child Own Feelings and Confront Showing Ownership

1. Hear the feeling in the complaint. Reflect it.
2. Direct the action back to a forthright confrontation.
3. Provide the session when necessary.
4. Help the child show ownership of his feeling.

In the next dialogue note how the resident teacher helps the student teacher, John, own feelings. Note how she shows ownership of her own feelings and perceptions.

Resident Teacher: John, what did you feel good about in your teaching period this morning?

John: Well, I had really planned that lesson and I felt good about the organization of it.

Resident Teacher: A good plan, well presented?

John: Yeh, the children were interested too!

Resident Teacher: Do you have any concerns, John?

John: Well, in the discussion I really got burned up when the children began to all talk at once and then didn't respond when I tried to get their attention back.

Resident Teacher: Pretty frustrating and scary to feel you have lost control of the situation?

Resident Teacher: (Secondary evaluation) I too felt good about your presentation of the learning problem. I felt good about you involving the children in the purpose of the activity. I had concerns when the children did not control themselves effectively in the discussion.

Resident Teacher: I'm wondering how we might plan to help them do this next time.

John: I don't know -- maybe I'm not ready to let them discuss.

Resident Teacher: What would you think of this little plan? Tomorrow when you are ready for the discussion, suppose you take time to elicit from the children what social behavior a discussion activity requires. Then invite them to be responsible for the effective behavior.

John: Yes. I think that might help.

A Process to Help Children Learn How to Express Warm Feelings

Child talk: Well, sure we tease the girls. How else in fourth grade can we let them know we like them?

Clarify the problem:

Teacher talk: The problem then is that you want to let them know that you like them and you don't know any way to do this when you are fourth graders except to tease. Then the teasing gets out of hand and you all get into trouble. We do have a problem, don't we? What do you suppose we can do about it?

Invite alternative behaviors:

Teacher talk: What other ways do you suppose you might let a girl know you like her besides teasing?

Self Awareness -- A Personal Process

1. What am I feeling?

   I am feeling depressed.

2. When did this feeling begin?

   Two days ago.

3. What happened?

   I got angry at my principal.

4. Why?

   I thought he didn't like my lesson.

5. How did this make me feel?

   Inadequate, afraid.

6. What can I do?

   Tell him how I am feeling and ask him to clarify his assessment. Then I will know and not have to wonder.

- - - - - - - - - - -

1. What am I feeling?

   Anger.

2. Why am I angry?

   The class embarrassed me by their behavior in front of visitors.

3. What can I do?

    Tell them I was embarrassed.
    Ask them to talk about what they felt and did.
    From the data unearth the hidden problem.
    Invite alternative behaviors for a next time.

8. Leader's input: There are many situations in which owning feelings and confronting forthrightly are very difficult for us.

a. It is difficult for a principal to confront a teacher when he has a concern about a teacher's professional behavior. He wants to be seen as a "good guy" not as a boss.

b. It is sometimes difficult for a teacher to confront the principal. It is safer to hide the feeling.

c. It is difficult for parents to confront school personnel. "They might get angry and take it out on my child."

d. Sometimes we assess that another person just wouldn't be able to accept our confrontation. He would be too defensive and would reject the overture. It is not pleasant to be rejected.

What we do is to risk it where we can. We find that our first attempt to confront worked out because we owned the feeling and voiced it as a concern rather than as a judgment of the one confronted. We begin to gain courage through a series of successes. It is always somewhat risky and never comfortable but the resolution is worth it. We begin to develop a vocabulary or a way of verbalizing our concern that is congruent yet carries a minimum of threat. Bonds of trust begin to strengthen. It feels good.

Thinking Processes:

Identify
Classify
Interpret
Make decisions

Social Skills:

Listening
Working with leader
Group discussion

Evaluation:

If you have built a bond of trust with any member of this group, can you identify what led to this building of a bond and relate it to the steps we have been studying?

OR

Can you think of any time when you have failed to build a bond of trust with someone but might have been able to do so using these process steps? Can you identify at which point the interaction broke down and what you might have done to be successful?

IX

The Process of Designing Learning Opportunities

Leader's Introduction to Unit IX:

Involvement is an abstract word. If we push it back to a more concrete understanding we recognize that we are involved when we invest interest in a situation. Then the situation takes on a personal meaning to us as persons. If I can invest interest I can care about what happens and will influence myself and others to behave in constructive ways. Involvement is the key to self-discipline. Self-discipline magnified becomes group discipline. "Sure he's clowning. He's trying to make friends and be a leader and he doesn't know how," children assess, "We need to help him." or another frequent comment is, "He's just wired differently. He can only keep working at the same task just so long. We have to let him change oftener than the rest of us." These are messages that tell us that children have invested interest in the situation. They are involved. They care. They are seeking answers to problems that disturb the effectiveness of the situation. They are beginning to center the locus of control in each individual rather than in the power of the adult to rule by force and fear.

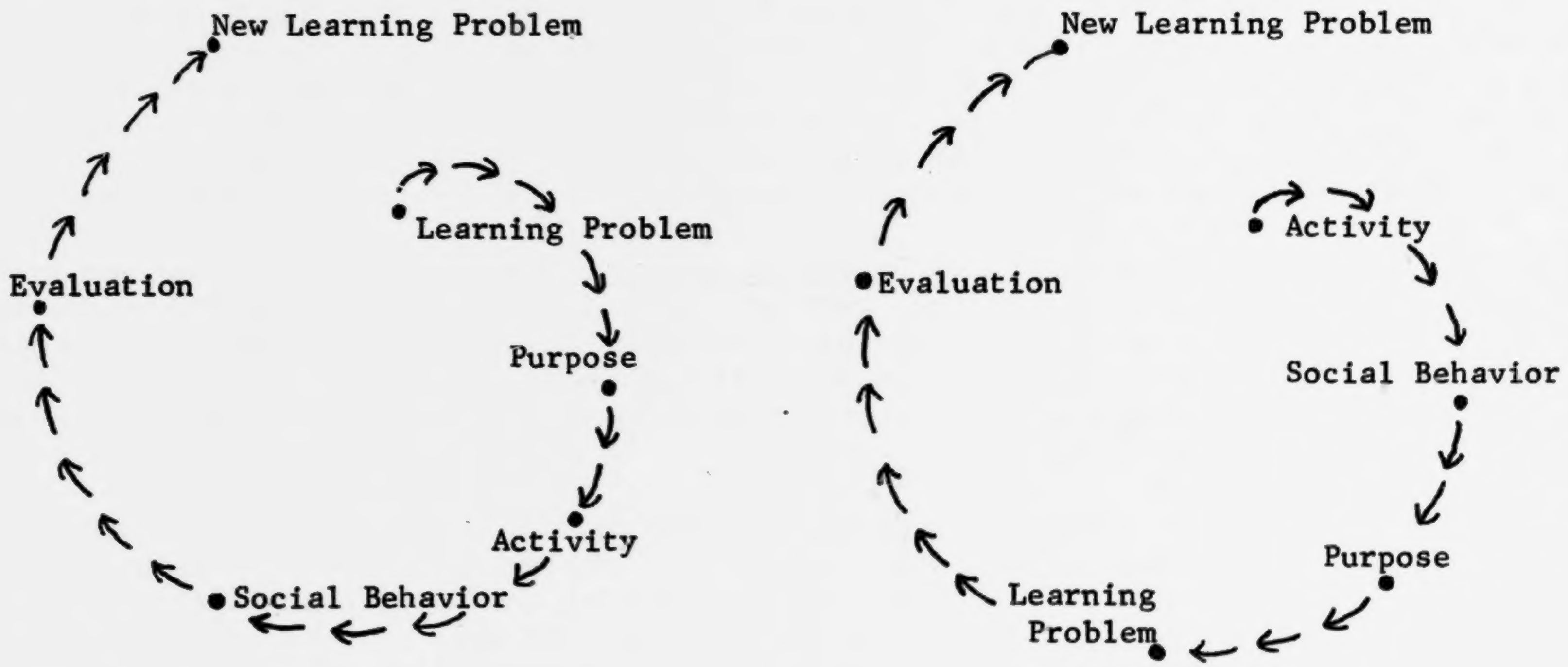
LEARNING OPPORTUNITY #1 The Process of Designing Learning Opportunities. How do adult mentors help children become involved? In Unit I we were involved with factors that we use at the beginning of school: the persons that make up the group, the time and space in which the group is living out its experiences, the long range goal, the term expectations, the operational tasks, new ways of evaluating our growth.

In this unit we will consider factors that we use with children as we help them invest interest in each learning opportunity -- as we help them become involved with us in designing the opportunities they will experience in their individual unique ways. We hope that by a creative use of these factors, children's perception of themselves as "piece-workers" and their perception of adult mentors as a "bag of tasks" will be changed. Our efforts are directed toward helping children feel that they have a role as a unique resource of feelings and perceptions and can help influence their environment.

Purpose: To help children become involved in learning opportunities by cooperatively and creatively using factors that are believed to foster involvement through investment of interest.

Activity: Leader presents the factors that Self Enhancing Educators hope will be used by teachers with the children more than previously.

The Factors for Use in Designing a Learning Opportunity Process


New Learning Problem
Learning Problem
Evaluation
Purpose
Activity
Social Behavior
New Learning Problem
Activity
Evaluation
Social Behavior
Purpose
Learning Problem

1. Leader's input: Paragraphs in explanation of the factors. These factors are not so new to us. Cooperative use of them with the children is what we think will make a difference.

Before beginning to consider the individual factors, let's look at the chart as a pictoralization of a process. If we involve children in identifying, clarifying, and confronting the learning problem, and move on to determining the value to them of working on it, we are then ready for the activity or in other words the means of attacking the problem. Next we determine the social behaviors or social skills that the activity requires and invite each child to be responsible for the required behavior. Once we have finished the work, we consider evaluation of our efforts. What do we feel good about? What gives us concerns? Our concerns give direction toward determination of a new learning problem.

In our pilot work, we have found that traditionally teachers have centered the children's attention mostly upon the activity or task and have not involved them in the other factors. This causes teachers to assume full responsibility for the lessons (scope and sequence), for the control of the group's behavior, and for evaluation. Here, we are suggesting that we involve children prior to the activity, and following it, as well as in its design. By so doing, the children are involved in a process not a task.

Leader's input, using second spiral on chart: We would hope that creative teachers wouldn't feel that the class has to move just in the progression shown in the first spiral, but, for instance, might first move into the activity and then work with the other factors in an inductive assessment of a learning problem they had confronted. Sequence in the use of the factors can vary. The opportunity for children to invest interest in them is what counts. For instance Suchman's Inquiry Method is a process that begins with the activity.

2. Leader's input: (To be presented in conjunction with the wall chart Learning Opportunity Design or those charts in training manual.) In planning any learning opportunity for children, the teacher may draw from considerable available data. There are, for example, standardized and teacher made test scores, results of previous daily perform-

ance, courses of study, teacher's manuals, and the results of child and teacher assessments of progress to date. From this mass of data, then, the teacher must clarify in specific terms the problem to be considered. At this point it is the problem as the teacher perceives it. As soon as the teacher has the problem clear in his mind, the task becomes one of how to make this a problem that the children will own. An example of dialogue here might be helpful. To introduce a new problem to be confronted, the teacher might say:

"Boys and girls, as I look at the work we have accomplished to date and I look to see where you show strengths and where you need more help, I feel that the problem we need to deal with is: Just how do we work with zeros in the quotient in division? This seems to be the area that gave you the greatest difficulty over the past few days."

OR

"Boys and girls, as you have completed the study of the early exploration of the New World, I feel that now is the time to look at the early colonization of America. Could you consider for a moment the kinds of things you already know and the things you might need to know as you begin to look at this period in our history?"

From these examples of teacher-talk, it is hoped that some understanding of how the teacher may begin to involve children in the learning opportunity is becoming evident.

Once the learning problem has been identified, some purpose for confronting it needs to be clarified. At first the teacher needs to spell out for himself his purpose for having the children confront the specific learning problem. Then he needs to help children recognize their unique purposes for confronting the problem. What good will it do them to invest the interest and energy and time necessary to solve the problem? What will they get out of it? -- now, not necessarily when they grow up or go to college. Because children tend to live in the here and now, the purpose for them should reflect here and now value. The teacher needs to help children see that if they invest of themselves in this problem, somehow they will be stronger for it -- they will feel more adequate for having confronted and dealt with it. Because the purpose is clear to them and it is theirs or the teacher's which they have made their own, the degree of inner motivation is increased -- hence greater involvement and ultimately greater commitment to the entire learning opportunity. Children may be brought into the awareness of the purpose and in owning the purpose by the teacher through such teacher-talk as the following:

"Boys and girls, I think we need to overcome this problem if we are to become skillful in division. It's important that you feel confident in the work that you are doing and by working on this apparent area of need, I think you can build that confidence, so that you can feel strong as you attack the new problems. Does this seem reasonable to you?"

OR

"I wonder, boys and girls, if you can suggest some reasons why you might find a study of our nation's beginnings of value to you."

At this point, in the teacher's planning, two alternative routes may be taken. Those who are working in the field of creativity contend that our conventional classroom experiences provide too few opportunities for children to use a variety of thought and communication processes. Therefore, the teacher might, at this point, choose to examine the learning problem, the purposes for confronting it, and select several thought and communication processes he sees as most likely to be effective and appropriate for the children as they confront the problem. An alternative route would be to move immediately to consideration of the activity and check back to see if in designing it provision has been made for varied thought processes. Some of these are: memory recall; classify; identify; compare and contrast; summarize; evaluate; interpret; imagine; make assumptions; hypothesize; apply facts and principles to new situations; make decisions; and design projects or investigations.

Upon consideration, these will appear to be familiar mental processes which are indeed covered during the school year. Teachers would enhance the creative value of their learning activities if they consciously built in these processes, considering them as an important and valid ingredient of the activity, not leaving them to chance. In any event, this factor is vital to the design of creative learning opportunities for children which consistently support and encourage each child's use of his innate powers. With younger children, awareness of these processes lies with the teacher, whereas older children might feel interested and excited to note that there were a number involved in the activity they were to pursue. We might pose the question to older children:

"Now, if you are going to approach this problem, can you suggest some ways of thinking about it? That is, what steps do we take as we think it through to its solution? We have already identified it. Now, do we classify it as to what kind of problem it is? Are we going to apply facts and principles we have already studied? What are some of the kinds of thinking we will have to employ to overcome the problem?"

Building an activity requires considering carefully the learning problem, purpose, and the thought processes. In most instances, if not all, the teacher will be formulating an activity in his own mind to achieve the resolution of the problem as he works with these first factors. It would follow that the activity will have built into it one or more of the above thought processes, consciously or unconsciously. Certainly, the activity should make provision for meeting the varying individual needs of the children for whom it is intended. And, finally, to be consistent with our purpose, provision as appropriate needs to be included for the reaction, perceptions, and feelings of children. Does it really "fit" for them?

If it is appropriate, and if the teacher is comfortable, the activity may be structured by the children in ways which would make it meaningful to them. This is not meant to imply that the children always design their own lessons, but it definitely says where possible, permit children to participate in the design of the activity.

An example of how the teacher might pose the activity to children when it is to be carried out as presented might be as follows:

"Now, boys and girls, I think that as I looked at our problem, that the way to go about it would be as follows:"

The teacher might invite the children to structure the activity in ways they see most meaningful to them as in this example:

"Now, boys and girls, as we have identified the problem, what are some possible ways we can go about solving it?" Given this opportunity, children's commitment to the activity, in terms of it being something they have had a part in planning, will be increased.

From the description of the activity must come the social behavior necessary to carry it out. Each activity calls for specific social behaviors. The children will need to clarify their own social behavior to be agreed to by the teacher. The teacher will need to specify his role for the same time. Then depending upon the wishes and needs of the class, social skill cards may be posted by the children -- the skill called for written on the board, or simply agreed to by the group. A teacher might call for the social skill in the following ways:

"Boys and girls, if this is the activity, what will your behavior need to be as you work?"

OR

"As you think about our activity, what way of working do you feel the activity requires?"

OR

"How will you work if this is going to be the activity to be carried out?"

When children clarify for themselves the social behavior for which they need to be responsible in carrying out the specific activity, the teacher can move from being the controller of behaviors to a helping role. Discipline has more opportunity to be located in the self than imposed from outside. Upon completion of the activity, time needs to be taken to allow children to discuss their feelings as they relate to the activity, keeping in mind that they make these relationships in terms of the purposes for taking on the learning problem. While the teacher has many ways of obtaining data that may be helpful to him in assessing the degree of success children have achieved, it is important to get feedback as to how successful the children feel about their efforts. The child must relate successful performance to personal satisfaction, if the success is to be felt by him as his rather than merely the accomplishment of another task for the teacher. The teacher might introduce the evaluation in this way:

"As you have worked, boys and girls, you have come to a point where I think it is time to look and take stock as to how well you're doing. Our problem was learning to work with zeros in the quotient in division for the purpose of building the kinds of skill that will give you the confidence to attempt other challenging problems. Would some of you share with me what you feel good about at this point? ----- Do some of you still have some questions? ----- I have these good feelings about your accomplishments .....and I have these concerns as well."

Out of this evaluation may come new problems to be undertaken another day. In addition the process provides for a review of accomplishments, self evaluation, and planning for future needs.

While these factors all need to be considered by the teacher in planning learning opportunities for children, they need not be presented to the children in the same sequence. It is often desireable to enter into an activity, for example, and let the children come up with the problem confronted and the purpose for confronting it afterward -- in a sense by induction. Using a variety of ways to enter the design offers not only variation to the children, but different ways of considering problems.

These then are the factors which need to be considered by the teacher as he plans his learning opportunities and which must, to as great a degree as possible, include provision for student feelings and perceptions. Teacher and children together need to come to see each learning opportunity as a process of thinking and acting encompassing all of these factors. When this occurs, the likelihood of the child's investing interest and ultimately becoming involved in the learning opportunity are greatly enhanced.

3. We have presented in a previous unit our favorite evaluative process invoking self evaluation and evaluation by others. We do this primarily by sharing our good feelings and our concerns about performance. We do not confine evaluation only to academic pursuits but to many other areas. We refer you to the text SELF ENHANCING EDUCATION, Randolph and Howe, pages 99-112. These are drawings we use to discuss the many areas in which we can assess our development. We list here some of the areas that the pictures point up.

a. We can assess our academic growth.

b. We can study the research of what man can become and see where we are now.

c. We can determine the common human needs and see if we are meeting ours.

d. We can know the socially accepted channels for energy and see if we are using them.

e. We can talk about how we feel about ourselves.

f. We can talk about friendship.

g. We can talk about making changes we want.

h. We can talk about how to help ourselves and others become adequate and strong.

i. We can assess how well we're sending and receiving messages.

j. We can evaluate our self discipline.

k. We can talk about how we feel about the decision we make.

We have found that often evaluation does not relate closely to the purpose we established. We think it should. Often, we introduce the evaluation factor by saying, "In terms of the purpose, what do you feel good about in our performance? What concerns you?"

Children love to show their accomplishments and successes in concrete ways such as a Vocabulary Bank in which they list their new words or graphs of where they fall on modal tests, etc.

4. Leader's input: Assignment: Each group is asked to work as a unit and role play a lesson in which a teacher and children are involved in all factors of the Learning Opportunity Design.

5. Leader's input: Leader introduces the summary on page 141.

Thinking Processes:
Recall
Interpretation
Application
Analysis
Synthesis
Evaluation
Application of facts and principles to new situations

Social Skills:
Listening
Working with the teacher

Evaluation:
What do you feel are the strengths of the Learning Opportunity Design?
What are the concerns that would cause you to be reluctant to use this design?

MODIFICATIONS OF THE THREE ADULT ROLES IN CLASSROOM OPERATION

Present the structure which offers the security of necessary limits, and the substructure within which children and teachers become involved in the learning opportunities: as unique resources of feelings and ideas,
in exercise of self-control and self-direction,
as modifiers of unsatisfactory situations and limiting perceptions.

Formally Set Stable Limits Necessary For Safety and Well-Being

Within the Stable Limit Framework:

Initiate many specific activities for investment of interest in, and change in perception of:

individuals as persons.
the care we take in locating ourselves and being available.
long-range goals of education.
the year's expectations.
responsibility for operational tasks.
responsibility for self discipline and self evaluation.

Work for investment of interest in each Learning Opportunity as a process rather than as piecemeal tasks:

by confronting the learning problem.
by determining the purpose or value of the confrontation.
by providing for varied thinking operations in the activity.
by cooperatively designing the activity (group or individual).
by identifying and being responsible for the social behavior that the activity requires.
by evaluating the activity in terms of the purpose.
by encouraging small units of self directed activities.

Influence behaviors, attitudes and values by enhancing interventions:

owning his own feelings at the point of concern and confronting congruently and forthrightly. Helping children do likewise.
calling attention to the social behavior expected and inviting self discipline.
activating varied ways of thinking.
reflecting the perceived feeling and asking for feed-back.
reflecting the perceived feeling, asking for feed-back, and inviting discussion.
reflecting the perceived feeling, asking for feed-back, inviting discussion and formulating a little plan.
resolving the conflict by the problem solving process.
inviting retreat to island, counselor, home, to gain control.

Unit X

Teaching Communication Techniques Directly to Students.
The Impact of Training Sessions with Parents.
Phases in Growth toward Competency.

Leader's Introduction to Unit X:

Through our two years of training experience we have come to know that the communication techniques and processes we have been presenting are universal in their application. Teachers can use them in adult transactions. Parents can use them in adult transactions. Parents and teachers can use them with children. Children can use them with peers and with adults.

LEARNING OPPORTUNITY #1 Until this last year we have been devoting our efforts to teaching teachers and parents. This year we have been teaching children directly. Our scope and sequence of such learning opportunities is not complete but we can give you some direction from what we have experienced with children this year, and we can relate what we think the impact of teaching parents has on the home school community.

Purpose: To extend the use of communication techniques and processes that enhance.

Activity #1: 1. Leader's input: First grade children love to talk about what gives them a good feeling and what gives them an uncomfortable or "bad" feeling and we can generalize with them that people have good and "bad" feelings. We can teach them to own a feeling and show ownership when they share it. First grade children also like to talk about what a person in a picture is feeling. Teachers have used successfully with first grade children some of Harold Bessell's Methods in Human Development. For instance:

I have in this bag something that gives me a good feeling. Guess.

I have in this bag something that gives me a "bad" feeling. Guess.

In your desk find something that gives you a good feeling, a bad feeling?

What could you do for John that would give him a good feeling?
Would that give you a good feeling, John?

What could you do to Susie that would give her a "bad" feeling? Would that give you a "bad" feeling, Susie?

We think that it is important for young children to become aware of their own feelings and the feelings of others, to understand that our behaviors can produce good and bad feelings in our self and others. That persons have both good and bad feelings. We are expected to have them and this is all right. How we express them is what we learn to do better.

2. Leader's input: Invite group members to share ways that they have found to help children in primary grades work with feelings.

3. Leader's input: We have been teaching fourth through eighth graders to do reflective listening. We do this in two ways. We repeat a message we have heard on the playground or in a classroom, such as:

I hate this subject. It stinks.

What is this child feeling? How can we tell him that we hear his feeling?

Another method we have employed is to introduce a subject or a paragraph for discussion. The rules of this game are that anyone can make an input. When this is done, someone reflectively listens before he can make the input he desires to share.

4. Leader's input: Leader reads the following paragraph taken from Earl Kelley's THE FULLY FUNCTIONING SELF.

> "The life good to live does not depend upon the material status of the person. It depends upon the quality of the people around him. He needs people who are open, so that he can feel their quality. He needs people who respect him as a person from the very beginning. It is paradoxical that many parents love their young, but do not respect them. Parents and teachers often say that the child is, of course, too young to be able to make any

> decisions for himself. It is true that the newborn infant cannot make decisions. But the baby can feel the difference between being held in respect and being regarded as though he had no personality. Respect for the budding self brings it out. Disrespect starts the process of closing up, which in some of our older children and adults is often so complete."

5. Leader's input: The leader asks the group to discuss the paragraph following the rules of the game just described above.

6. Leader's input: Children tell us that after they play this game a time or two, their discussion periods are more interesting. They say, "Before we played this game we were so busy thinking of what we wanted to say, we didn't hear others. Having to stop and reflect the feeling or perception helps us hear better." Sixth grade children can learn the problem solving process steps and activate them without an adult's help

Activity #2:

1. Leader's input: Parent Training. We have trained some six hundred parents in the last two years in once a week training sessions over a period of eight weeks. Since including parents in the training, we are observing a very interesting change in home and school relationships. As one parent put it, "Before I had the training I didn't know how to let the school know how I feel about what goes on there. Now I can go to the school and voice any concern I have. It's a good feeling."

We think that to train both the parents and the teachers, we cause both groups to become "professional communicators". This seems to reduce the great communication gap between the home and the school that has been decried for many years.

Many parents also tell us: "Our training made so much difference in our home life. It is so much more fun to be married and to raise children."

When we present the self discipline plan to parents, we ask them to make the application to the home setting. One of the ways they do this is to hold family sessions to plan. Also, they help children determine the behaviors they must perform at various times at home. For instance, what goes into getting to bed? Once this is done, parents invite children to be in charge of self.

2. Leader's input: How would you see yourself as a trainer of parents as well as teachers? Would you enjoy this? Would you have concerns?

Activity #3:

1. Leader's input: This is a final word to those of you who perceive yourselves as future trainers of a course such as this. We think there are three phases that a person moves through as he works with the concepts, techniques and processes.

> Awareness: Awareness of the concepts and an experiencing in the training sessions of how it feels to activate the techniques and processes.
>
> Commitment: At some point the person either becomes committed to this new way of behaving or turns away because it calls for too much change. One parent left after the second session saying reluctantly: "It is asking for more change than I can make."
>
> Implementation: The actual activation in varied settings -- with staff -- with parents -- with children, probably in that order.

This gives some direction to principals and administrators. Offer the course on a volunteer basis. Do not verbally commit the whole staff. After the volunteer group has moved through the training then offer weekly periods of support, further study, and venting time for those of the group who want to try to implement it in their classrooms. We have found that persons need support as they make such changes in behavior.

One trainer or principal or administrator can find himself with an overload if too many start. Don't feel concerned about starting small. Feel good about it, for the first implementors will be like tumbleweeds. They will tumble and stumble on, scattering seeds throughout your home and school community and then you will be requested to set up a new training group. You will even be approached by a parent group requesting training for themselves.

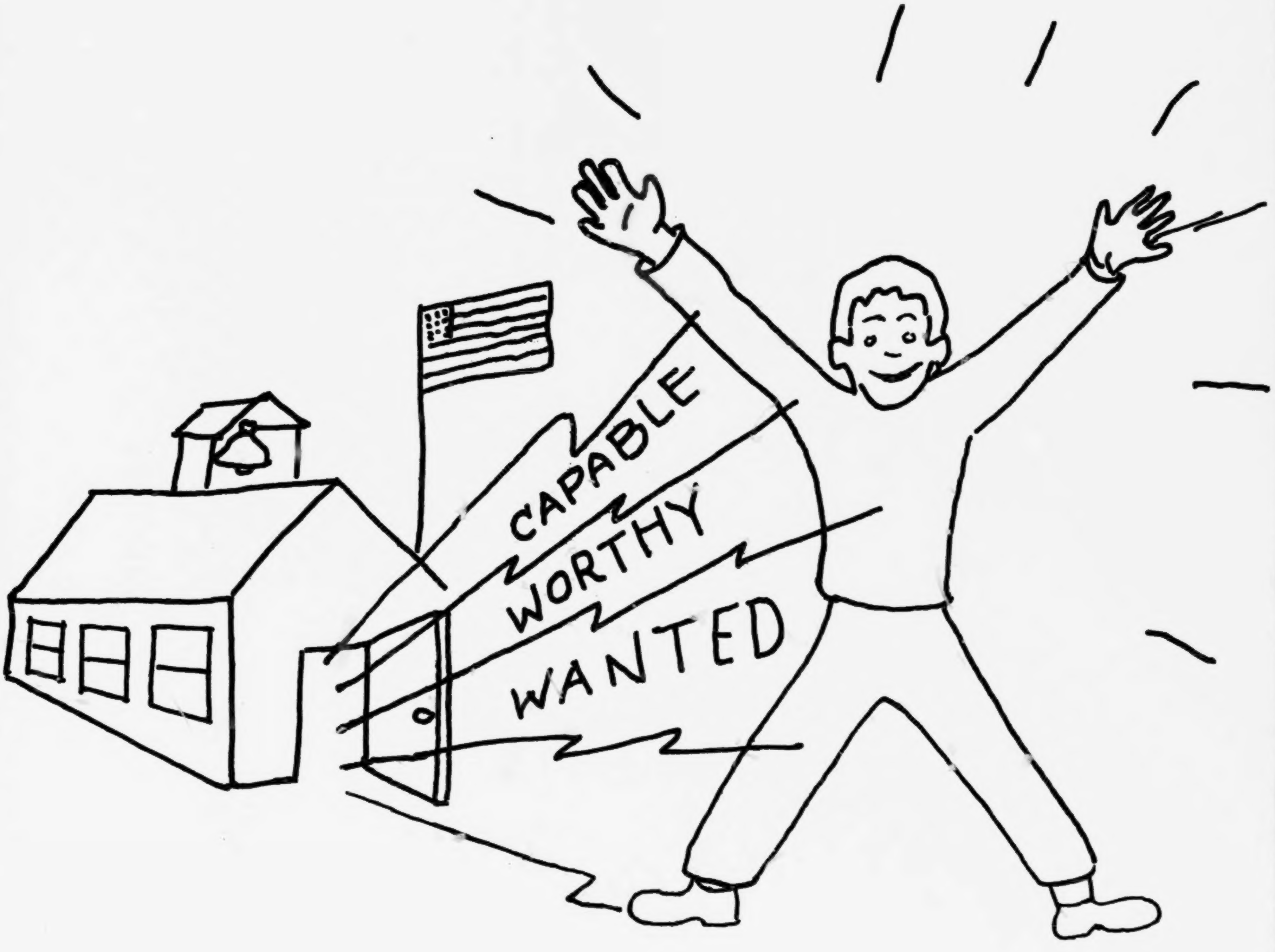
Thinking Processes:
Identify
Classify
Interpret
Evaluate
Imagine
Compare and contrast

Social Skills:
Working with the leader
Working with the group
Group discussion

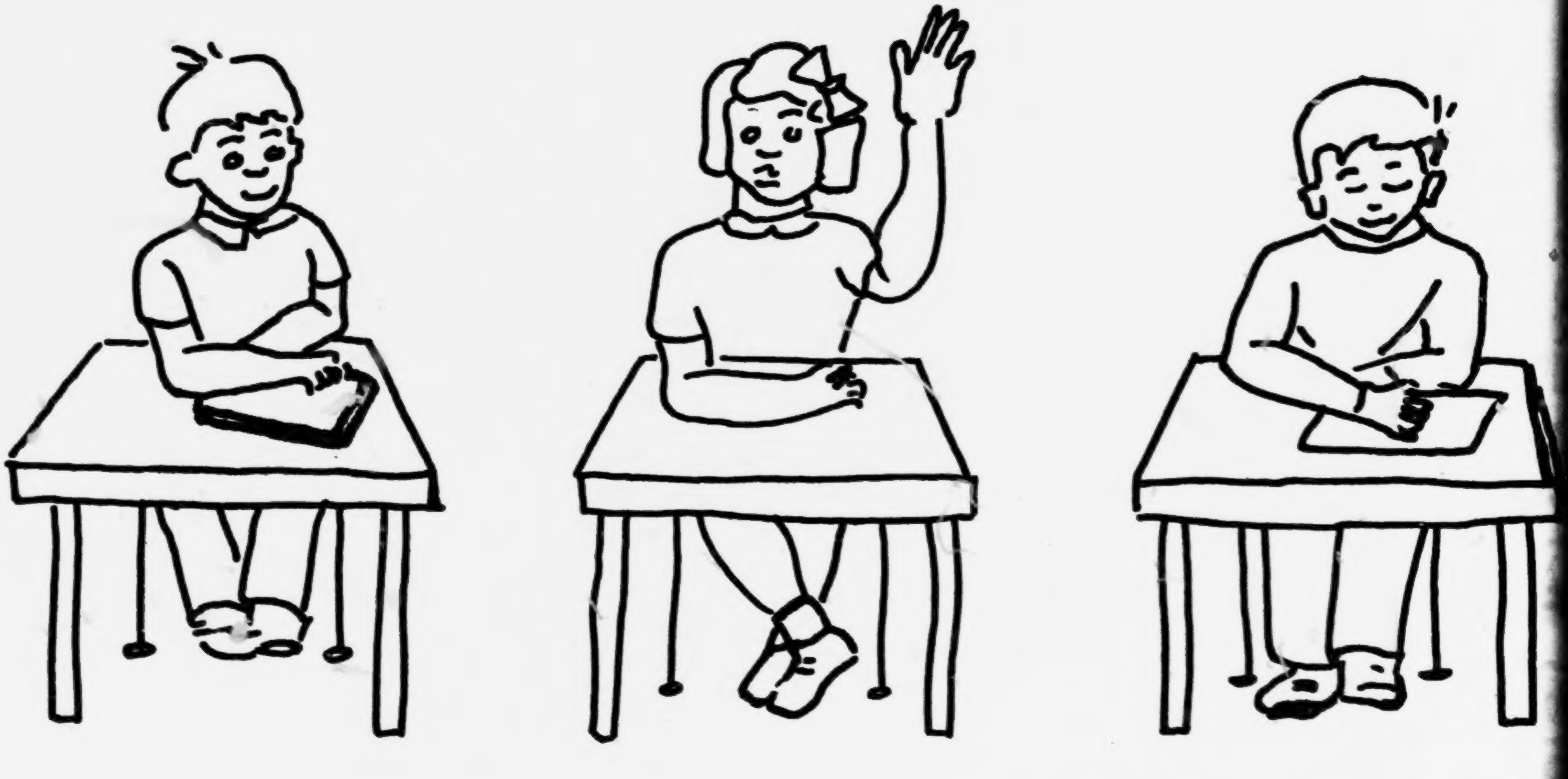
Evaluation:
In terms of our purpose, to extend the use of communication techniques that enhance, what techniques do you feel will be comfortable for you to use? Which ones give you some concern?

APPENDIX A

The school should help us feel capable, worthy and wanted.

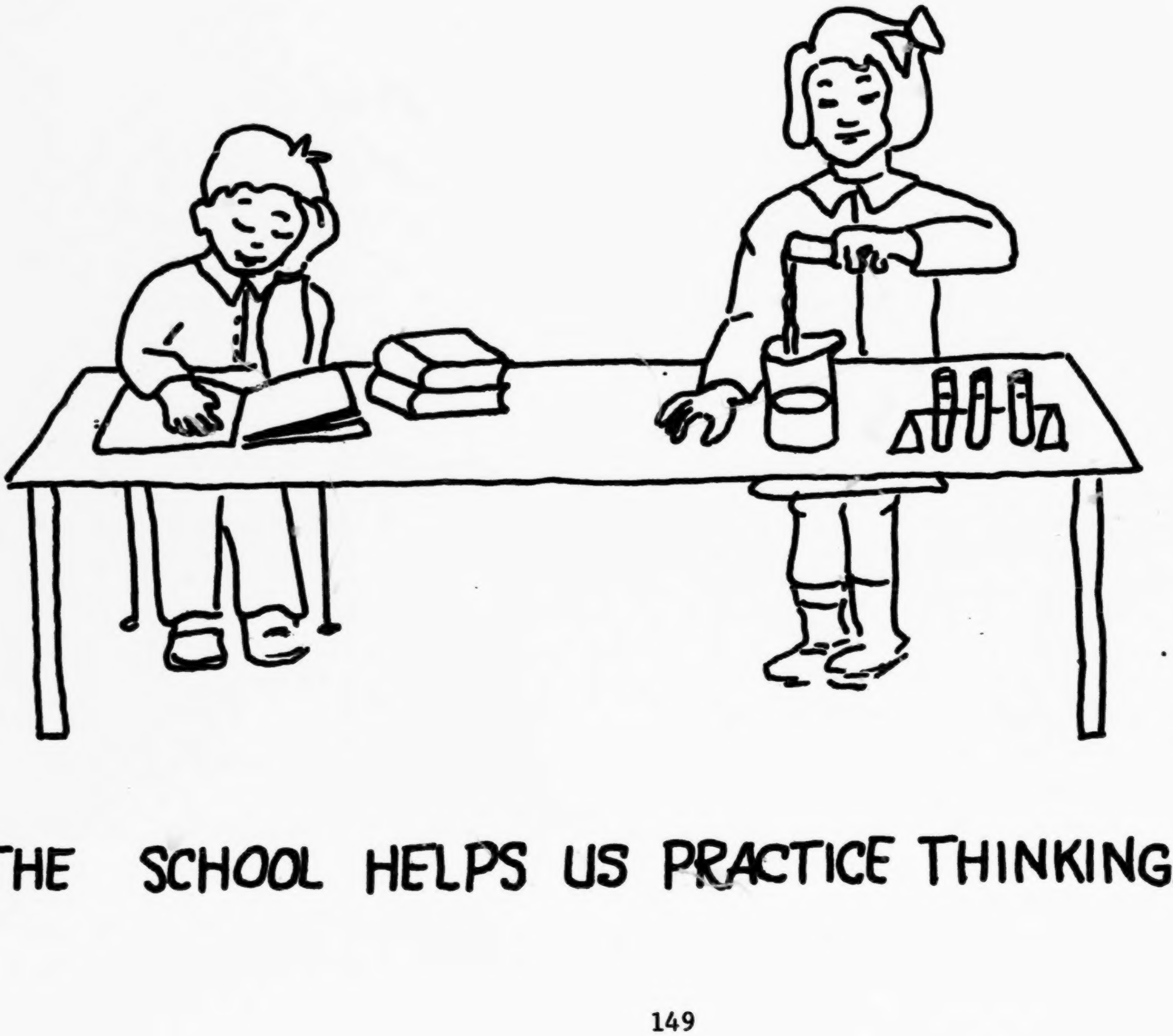

CAPABLE
WORTHY
WANTED

THE SCHOOL HELPS US LEARN TO COMMUNICATE



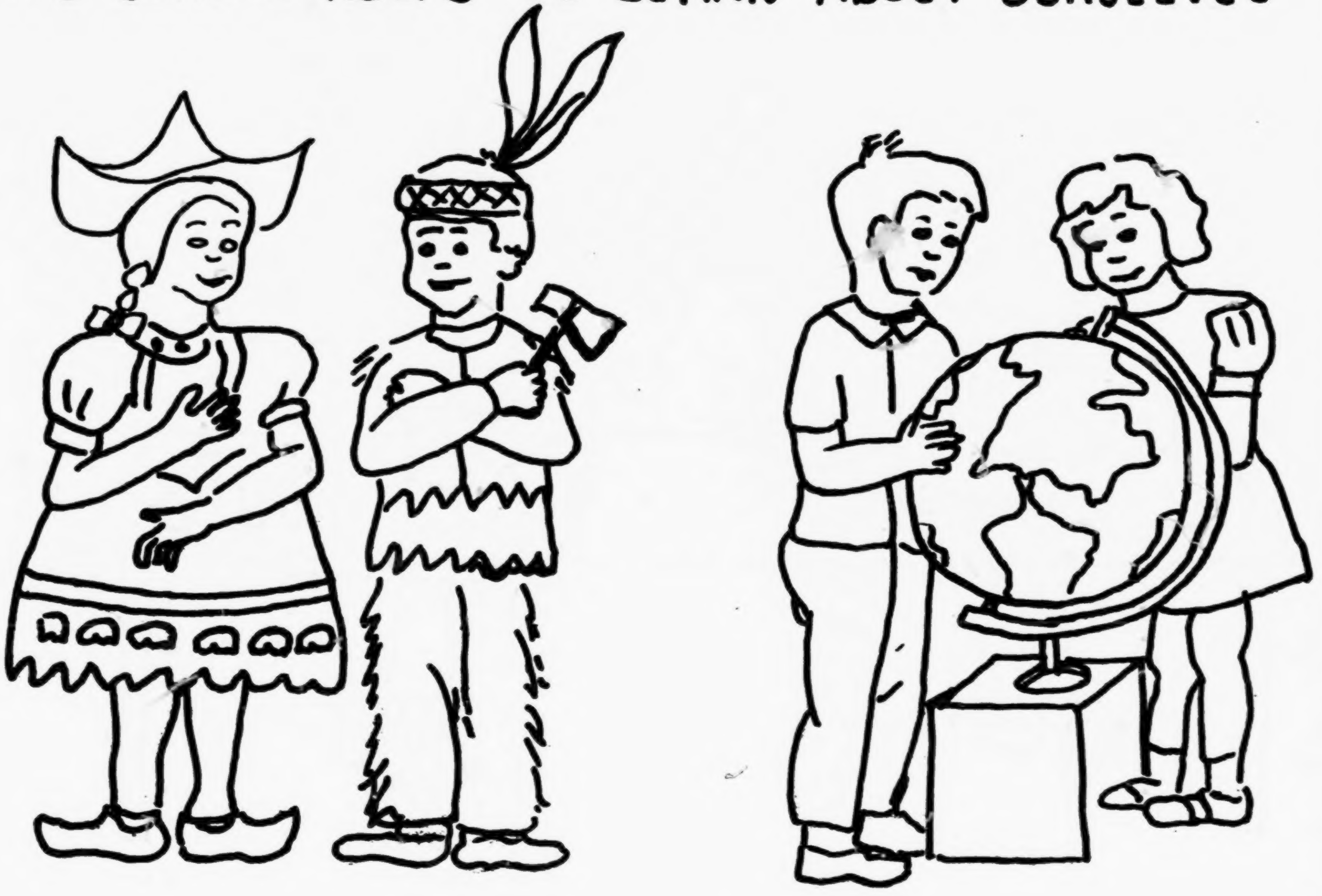
SENDING AND RECEIVING MESSAGES

READING WRITING SPELLING

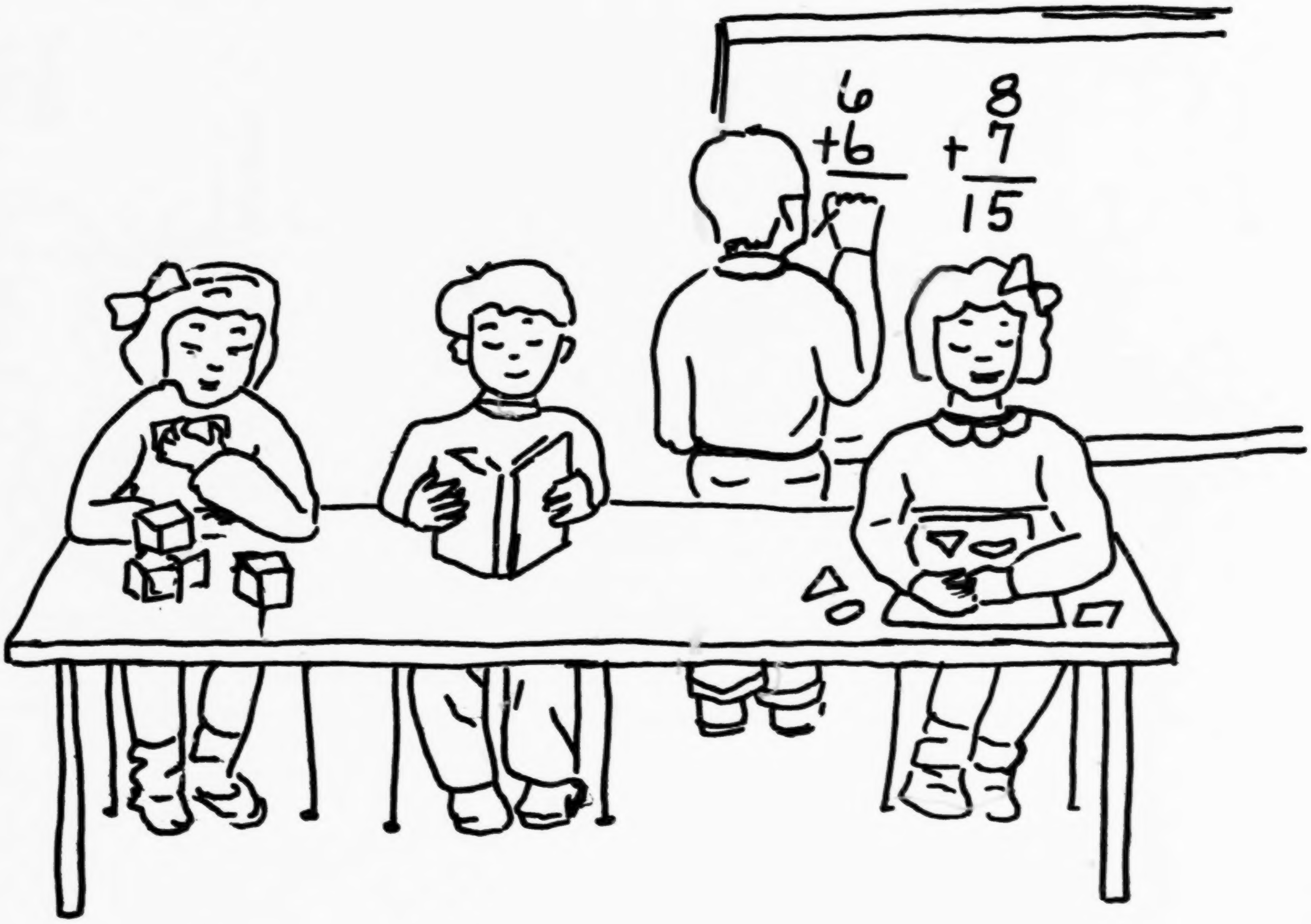


THE SCHOOL HELPS US PRACTICE THINKING.

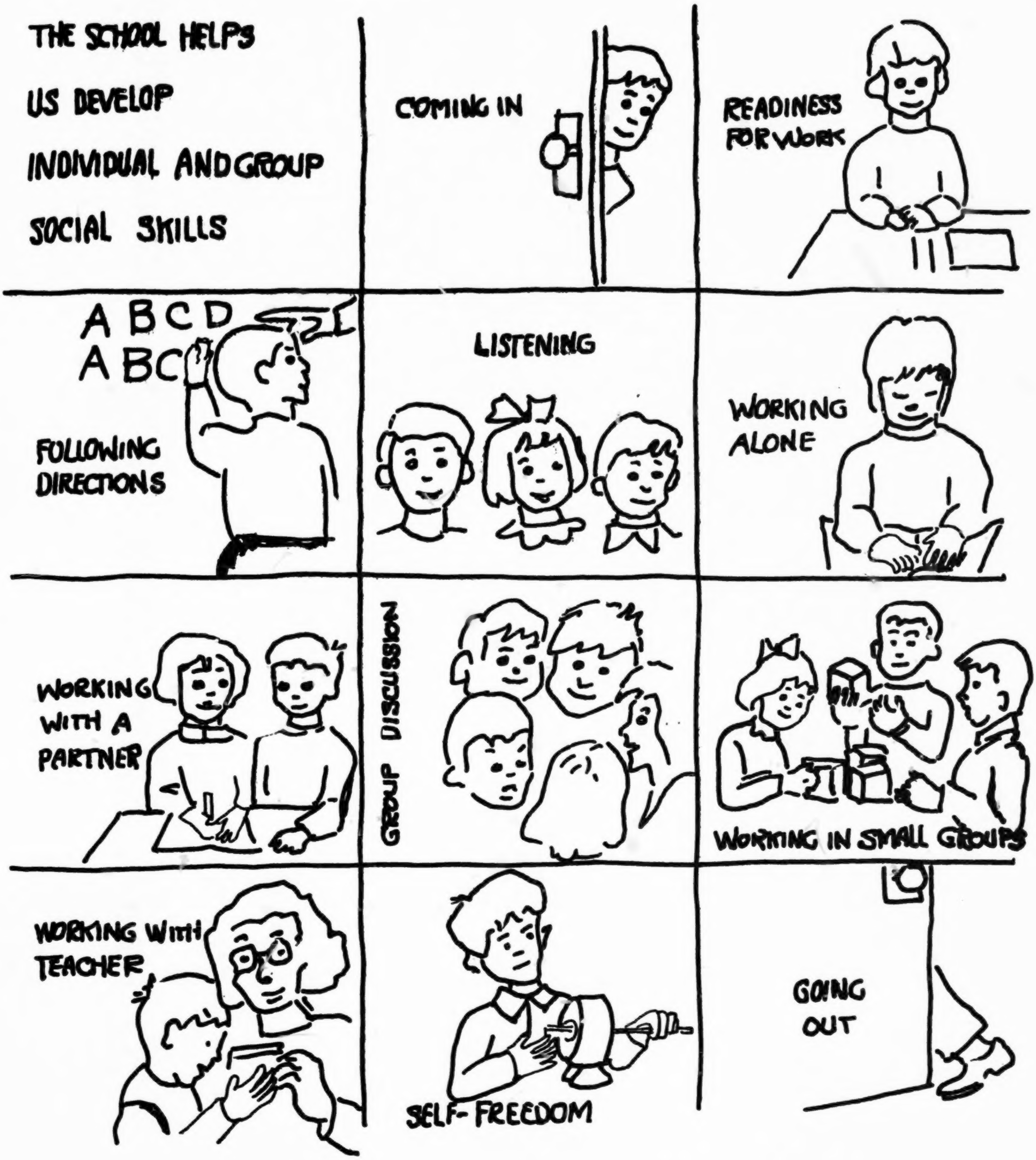
THE SCHOOL HELPS US LEARN ABOUT OURSELVES



AND ABOUT OUR WORLD OF THINGS AND PEOPLE.



THE SCHOOL HELPS US COUNT, COMPUTE REASON AND PLAN.


THE SCHOOL HELPS US DEVELOP INDIVIDUAL AND GROUP SOCIAL SKILLS
COMING IN
READINESS FOR WORK
A B C D
A B C
FOLLOWING DIRECTIONS
LISTENING
WORKING ALONE
WORKING WITH A PARTNER
GROUP DISCUSSION
WORKING IN SMALL GROUPS
WORKING WITH TEACHER
SELF-FREEDOM
GOING OUT

UNDERSTANDING FEAR IN OURSELVES AND OTHERS*

by Bonaro W. Overstreet

> To the trainee: We are interested in you becoming aware of how a child's self image is built in part at least of the reflected images he receives from your behaviors.

Every person's primary life-relationship is to himself. The first creative venture he undertakes--long before he realizes its significance--is the building of the self-image. Because he has to undertake it while he is still limited by the ignorance and dependence of infancy and childhood, he cannot pick and choose the materials that go into his image. He cannot measure their reality-content. He has to take what is presented by the psychic circumstances of his daily life; and having built his image, he has to live with it. Later experiences may lead him to modify it in one way or another. But by and large, his approach to situations will, all his life, reflect the image of himself he builds in his earliest years: the image of himself as wanted or unwanted, worthy or unworthy, strong or weak. Because the only status he has as a child is that granted to him by others and affirmed and reaffirmed by their daily attitude toward him the only way he can estimate his worth is by the treatment meted out to him by these others--chiefly, by his parents.

This puts up to parents two related problems. What kind of self-image should they want a child to build? And what psychic building materials can they, by their own behaviors, provide for this chosen image?

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So long as man's ethics--domestic, political, and religious--were those of absolute authority and unquestioning submission, and so long as no science of man had yet emerged to challenge the soundness of such ethics, people of all ages were encouraged to hold an image of themselves that would make them content to "stay in their place". By this concept, a good child was submissive, obedient, ready to believe always that mother or father knew best, self-deprecating, and humbly grateful for "sacrifices" made in his behalf.

Psychiatrists today, with impressive clinical evidence for support, affirm a different basis for morality. They see the irrational hostility that people everywhere vent upon one another as chiefly projected self-hate. The only way a person can escape the hazards of acute self-preoccupation is to have enough self-trust and self-liking to make it feel safe to turn the attention from the self and invest it in the outer world of reality.

The only sound self-image for a child to build, then, is that of a person who has worth: who is valued by others; who has abilities, and who can reasonably expect by the use of these to win a cordial response from life; who makes his share of mistakes, but who is not proved by these mistakes to be inherently bad or "dumb"; who can, therefore, move toward his world rather than self-defensively away from it.

To put the matter differently, here is the child; there is the environing world. We want the two to enjoy a mutually sustaining relationship. We must want him to have a self-image that will underwrite the great twin urges, to love and to learn.

APPENDIX C

ABOUT SCHOOL

He always wanted to say things. But no one understood.
He always wanted to explain things. But no one cared.
So he drew.

Sometimes he would just draw and it wasn't anything. He wanted to carve it in stone or write it in the sky.
He would lie out on the grass and look up in the sky and it would be only him and the sky and things inside him that needed saying.

And it was after that, that he drew the picture. It was a beautiful picture. He kept it under the pillow and would let no one see it.
And he would look at it every night and think about it. And when it was dark, and his eyes were closed, he could still see it.
And it was all of him. And he loved it.

When he started school he brought it with him. Not to show anyone, but just to have with him like a friend.

It was funny about school.
He sat in a square, brown desk like all the other square, brown desks and he thought it should be red.
And his room was a square, brown room. Like all the other rooms. And it was tight and close. And stiff.

He hated to hold the pencil and the chalk, with his arm stiff and his feet flat on the floor, stiff, with the teacher watching and watching.
And then he had to write numbers. And they weren't anything. They were worse that the letters that could be something if you put them together.
And the numbers were tight and square and he hated the whole thing.

The teacher came and spoke to him. She told him to wear a tie like all the other boys. He said he didn't like them and she said it didn't matter.
After that they drew. And he drew all yellow and it was the way he felt about morning. And it was beautiful.

The teacher came and smiled at him. "What's this?" she said. "Why don't you draw something like Ken's drawing? Isn't that beautiful?"
It was all questions.

After that his mother bought him a tie and he always drew airplanes and rocket ships like everyone else. And he threw the old picture away.
And when he lay out alone looking at the sky, it was big and blue and all of everything, but *he* wasn't anymore.

He was square inside and brown, and his hands were stiff, and he was like everyone else. And the thing inside him that needed saying didn't need saying anymore.

It had stopped pushing. It was crushed. Stiff.
Like everything else.

(Source: A college student)

THE FULLY FUNCTIONING SELF*

By Earl C. Kelley

1) What is the Self?

The self consists, in part at least, of the accumulated experiential background, or backlog, of the individual. It is what has been built, since his life began, through unique experience and unique purposes, on the individual's unique biological structure. The self is, therefore, unique to the individual.

2) How is the Self Built?

The self is built almost entirely, if not entirely, in relationship to others. While the newborn baby has the equipment for the development of the self, there is ample evidence to show that nothing resembling a self can be built in the absence of others. Having a cortex is not enough; there must be continuous interchange between the individual and others. Language, for example, would not be possible without social relationships. Thus, it is seen that man is necessarily a social being.

The self has to be achieved; it is not given. All that is given is the equipment and at least the minimal (mother and child) social environment. Since the self is achieved through social contact, it has to be understood in terms of others. "Self and other" is not a duality, because they go so together that separation is quite impossible.

3) What is the Unconscious Part of Self?

The self consists of an organization of accumulated experience over a whole lifetime. It is easy to see, therefore, that a great deal of the self has been relegated to the unconscious, or has been "forgotten". This does not mean that these early experiences have been lost. It merely means that they cannot readily be brought into consciousness. We must recognize the fact that the unconscious part of the self functions, for weal or woe, depending on the quality of the experiences.

The unconscious self (not a separation but a continuum) is difficult to deal with for the very reason that it is below the level of consciousness. It is intended here, however, to deal with the conscious self.

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APPENDIX D

4) How Does the Self See Itself?

We want here to look especially at how the individual sees himself. This is indeed the critical point, because it is what the person sees that is enabling or disabling. The crucial matter is not so much what you are, but what you think you are. And all of this is always in relationship to others.

5) What Is a Fully Functioning Self?

In order for a person to be a fully functioning being when he looks at his self, as he must:

1. He must see that it is enough to perform the task at hand.
2. He must see in his experiential background some history of success.
3. He needs to see process, the building and becoming nature of himself. This being so, he will see that today has no meaning in the absence of yesterdays and tomorrows. In fact, there could be no today except for both yesterday and tomorrow.
4. He must like what he sees at least well enough for it to be operational.

6) What Is not a Fully Functioning Self?

Unfortunately, many people in the world today suffer from inadequate concepts of self, which naturally lead to mistaken notions of others. Perhaps everybody is afflicted thus to some degree. There may be some rare spirits who are not, but they are few indeed.

We see evidence of this all around us. We see people ridden by unreasonable fears. The fearful person looks at himself and sees that it is not sufficient to meet what he fears. Middle-aged graduate students are afraid to stick their necks out. They are afraid to write; they suffer from stage fright. The question uppermost in their minds is, "What will people think?" Their selves are veritable skeletons in their closets, and if one has a skeleton in his closet, it is best not to do anything except to keep quiet. Any move may reveal it. So they try to sit tight so that they may not be revealed to others. This is a great loss to others -- to mankind -- for new paths are forbidding and exploration is fraught with terrors.

7) What Happens When a Poor Self Image Emerges?

An inadequate concept of self, so common in our culture, is crippling to the individual. Our psychological selves may become crippled in much this same way as our physical selves may be crippled by disease or by an accident. They are the same, in effect, because each limits what we can do. When we see ourselves as inadequate, we lose our "can-ness." There becomes less and less that we can do.

Perhaps it is unfortunate that we cannot see the psychological self in the same way that we see the physical self. Our hearts go out to the physical cripple -- we do not enter him in a foot race -- but we expect the psychological cripple to step lively and meet all of the vicissitudes of life as though he were whole. Both kinds of cripples need therapy, though of different sorts. Many benefit by therapy, though all do not.

8) How Does the Self Get a Poor Image of Itself?

Now we come to the question, "How do we get that way?" We get that way in the same way that a physical cripple does -- by the lives we lead. Of course there are some cases of congenital defect, but if these were the only cripples we had, we would be fortunate indeed.

The newborn baby has enormous potential for health, but this health has to be built out of his experience with others. The health potential then lies strictly in the quality of the people around him, since the infant, for many years to come, has himself no control over whom he will associate with.

Damage to the self, so disabling to so many of us comes from the fact that we grow up in an authoritarian culture. While it is true that this is a democracy in governmental form, we haven't achieved democracy in the home, the school or the church.

The fact that we have a democratically chosen president or governor has no effect upon the developing child. He is built by the people close to him, and he does not elect them. The people close to him, having themselves been crippled, know no better than to continue the process.

The evils of authoritarianism are more extensive than is ordinarily understood. It is easy to see on a grand scale, as when a Hitler gains power. We all abhor a Hitler, but we seem to think that tryanny in small doses or on a small scale is somehow good. All in all, it appears that small tyrants do more harm than grand ones. The small tyrant operates on the growing edge of the personality of the young.

9) Why Is the Tyrant so Destructive to the Self?

The trouble with the tyrant is basically that he does not have any faith in anyone except himself. He gets that way by living with people who never had any faith in him. Of course, he does not really have any faith in himself either, but he has longed for and strives for a position of power over others weaker than himself. Getting his concept of others from his concept of himself he believes that nothing worthwhile will happen unless he forces it to happen.

Lack of faith in others -- the feeling that one has to see to it that others, who are perverse by nature, do what they should -- starts a chain reaction of evils, one piled upon another. The burden one bears when he feels that he must watch others and coerce them must be unbearable. And so it turns out to be, for the tyrant deprives himself of others, and grows in the direction of more loneliness and hostility.

From this we can see what happens to the newborn baby as he faces the tyrant. Of course, the tyrant loves his baby in such manner as he is able to love. But he still regards the infant as a "thing", naturally in need of correction. One might think that the very young would not know the difference. But there are ample data to show that even in the first few days after birth, the child knows the difference between being loved and being viewed as in need of coercion. He knows whether the parent is doing things with him or to him. And the personality at that stage must be tender.

10) What Other Present Processes Tend to Cause Self to Think Less of Itself?

After five or six years of the authoritarian home, the child goes to school. The school is a place inhabited by adults, and too often these adults hold adult concepts of what a child ought to be. These concepts are unverified by the study of children. Here he meets preconceived standards, grade levels, and all of the other paraphernalia of the adult-centered school. If he does not measure up to these standards, then obviously he is perverse and in need of coercion. The fact that these standards are not derived from the child, that there is nothing about them in the Bible, that they arise and reside only in the midst of adults, bothers the adults not at all. Thus, coercion and criticism become the daily fare, while the deviations in behavior brought about by the uniqueness of the personality are stopped. Conformity is the way to the good life, and the best way to conform is to withdraw. One cannot be unique and extend himself and still conform. His uniqueness will show. Shells look a great deal alike, and so if one crawls into his shell, his differences will not be so apparent.

In our authoritarian culture, many forces converge upon the young individual which have the effect of making him think less of himself. The church is one of these forces. The concept of guilt, with its imaginary burden of sin, cannot help one to think well of himself. Of course, one can acquire these damaging concepts without getting them at the church. But those who have salvation to dispense hold a powerful weapon.

11) What Causes These Processes to be Delimiting to the Self?

When one is made to feel unworthy, he is crippled in some degree, because he cannot do what he otherwise might.

There is a distinction here between the effects of religion and the effects of the church as often administered. It is not religion per se which makes one think ill of himself. It is the representatives of religion who use authoritarian methods to gain their ends. Likewise, schooling or education can be expanding in their nature. It is that the representatives of the school -- teachers and administrators -- often have their own ends to be served, not those of their learners. They act from their own fears, which cause them to dampen and delimit the expanding personalities of their young, thus defeating the very purpose for their being.

Nor is it intended here to deny the need for standards. Such standards are the basis for aspiration, the basis for the hope for tomorrow. But it is doubtful that extrinsic, materialistic standards can be successfully applied. Standards have to be the product of values held, and of the life that has been led. The better the quality of the life that has been experienced, the better the values held and the standards which result from these values. Standards will be unique -- not the same for everyone -- even as the experience from which they are derived has been unique. They will be in terms of other human beings.

12) How Does the Self Grow?

The dynamic which changes a speck of protoplasm into a fully functioning human being is growth. The questions, then are: What does he grow on? What are the environmental conditions which feed him?

We need to consider that in growing up one is developing both his physical structure and his psychological structure. We are most familiar with the physical structure and are apt to think of that as growth. We know what the body needs to develop and that lack of development will result in physical crippling. We can identify the diseases of malnutrition and know that a man will not become truly a man in the best sense without an adequate supply of the required stuff of physical growth.

All of the time that the physical body is being developed, so also is the psychological self. The physical body fortunately stops growing after about 20 years. The psychological self, however, continues to grow throughout life. As the physical body has its own unique food requirements, so does the psycological self. This is a different kind of stuff, however, with a different point of intake. We feed the psychological self through the perceptive process. This is what comes into consciousness when stimuli from the environment impinge on the organism. It is the stuff of growth for the personality, and it builds attitudes, habits and knowledge. The perceptive stuff of growth provides the experiential background from which we operate. This controls what we do with the body. The quality of the perceptive stuff of growth, therefore, determines the quality of the behavior of the individual.

Note: It is necessary here to make clear the fact that the physical body and the psychological self do not constitute a duality, even though it is necessary to speak of them one at a time. The organism is unitary in its operation. There is no body apart from personality, no psychological self without a body to inhabit. What affects one affects all. But that does not prevent speaking of a part. Although we know that hand and foot, attitude, emotion and habit are all one, we can still talk of the hand as having certain characteristics while the foot has others. Speaking of parts does not deny the unitary nature of the individual.

13) What Feeds the Self? How Is It Fed?

Since in this paper we are primarily concerned with the development of the fully functioning self, we will discuss what feeds the self and how it is fed. As we have noted, perception is the stuff of growth for the psychological self. The perceptive process is the only avenue by which the self can be fed. Recent understandings as to the nature of this process have enabled us to see more clearly than before how the self is built.

One of the most revealing facts about perception is that it is selective. We do not see everything in our surroundings. There are thousands of coincidences in the situation in which we find ourselves at any point of time. To perceive them all would cause pandemonium. We, therefore, choose that which the self feeds upon. The direction of the growth of the self depends upon those choices.

14) What Is the Basis of the Choices?

The choices seem to be on the basis of experience and unique purpose. We all have a background of experience upon which perception is in part based. We cannot see that which we have no experience to see. But experience is not enough to account for what happens, for there are many objects in our surroundings with which we have had experience, but which we do not perceive.

The additional element which appears to determine perceptive intake is purpose. There is ample evidence now to show that all living tissue is purposive and, of course, in man this purpose is partly, but only partly, on the conscious level. In perception, purpose operates automatically most of the time. And so, just as we do not eat everything, our psychological selves are particular as to what they feed on. What they take in has to suit their purpose, and has to fit into their past experiences.

15) What Enhances? What Threatens?

The self "looks out" upon the surrounding scene largely in terms of it's own enhancement or defense. It tends to extend in the direction of that which promises to make it better off. It withdraws from that which seems likely to endanger it. This is largely true throughout life and entirely true in the early stages when the self is being established -- when "self" and "other" first come into being. Altruism is a highly sophisticated concept, and, if it is achieved at all, it comes late. It is the result of great understanding of the self-other interdependency.

16) How Does the Self Protect Itself?

If the self is going to reach out toward facilitating factors and withdraw from endangering ones, it has to have something to reach out from, something to hide behind. It helps to understand this if we assume that the self has to have boundaries in much the same sense that the physical self has to have skin. The self has certain things that it will let in, others that it will keep out. The boundaries are not, of course, physical -- to be seen -- but neither is the self. A physical concept, however, helps us to comprehend it. So if we can imagine a physical shell, or armor, necessary for the confinement of the self, we then can imagine how it functions.

Some kind of boundary -- a selective screen -- is, therefore, essential to the maintenance of the self. We could not manage the affairs of living without something of this kind. It follows that the nature of the environment, whether it is seen to be facilitating or endangering, will determine the permeability of this screen. That is, the more facilitating the environment, the less need for protection. The more endangering the environment, the greater need for protection.

17) What Happens in Adverse Conditions?

Under adverse conditions, the screen develops into a shell, so that very little is admitted. When this process is continued over a long period of time, that which enabled us to be selective in our perception becomes almost impermeable.

Boundaries then become barriers. Protection becomes isolation. The self becomes a prisoner in its own fort. We have all seen persons off whom words or ideas seemed to bounce. They have built their barriers against other people so strong that they have become inaccessible. Since fear feeds on itself, especially when a person is in isolation, it has a tendency to extend itself beyond the people who are endangering, to include all people.

When the fearful person withdraws within his psychological shell, communication is shut off. It is just as difficult for such a person to give as it is for him to receive. The self then is denied that which it feeds on. Without the stuff of growth, the self becomes less adequate, and the whole person loses its ability to do, to venture, to create. The individual comes to see himself as impoverished, but he is not able to do much about it by himself.

18) Such a person, however, by having enhancing relationships with others, can break down some of the barriers which separate him from the others. By good experiences, he can become less fearful and more open. This process, too, feeds on itself, and confidence can be built by the quality of his experience with others. Confidence opens the barriers so that the perceptive stuff of growth can again be received. He has to learn not to see others as threats, but as assets. Of course, this will not happen unless others cease to act toward him as threats. The parent or teacher who depends upon threats or other techniques of fear will not be able to open the self of one who is in his power.

19) What about Facilitating Persons?

Fortunate indeed, and not too common in this authoritarian culture, is the person who has had the opportunity to grow up with people whom he can see as facilitating. Most of us have to build our shell against others, and if we are to have fully functioning selves, we have to have experiences which will open these shells.

For the development of a fully functioning self, a person needs to have opportunity to live the life good to live. This life, or his world, needs to be populated by people, not things. Facilitating people can be poor in material things, in fact, some of the happiest and most open people are found in poor material circumstances. The most closed and fearful people, the most authoritarian people, may be surfeited by the material goods of the earth. While this is no plea for poverty and privation, it seems that the very possession of great quantities of materials is apt by its very nature to make the holder fearful that he will lose his goods to others. Vague fear always causes the personality to close up and to become less accessible.

20) What Is the Good Life for a Self? #1

The life good to live does not depend upon the material status of the person. It depends upon the quality of the people around him. He needs people who are open, so that he can feel their quality. He needs people who respect him as a person from the very beginning. It is paradoxical that many parents love their young, but do not respect them. Parents and teachers often say that the child is, of course, too young to be able to make any decisions for himself. It is true that the newborn infant cannot make decisions. But the baby can feel the difference between being held in respect and being regarded as though he had no personality. Respect for the budding self brings it out. Disrespect starts the process of closing up which in some of our older children and adults is often so complete.

21) What Is the Good Life for the Self? #2

The life good to live is the cooperative one. No child is too young to sense whether or not he lives in a cooperative relation with the people around him. The reason that cooperation is so important is that the cooperative atmosphere is one of involvement. The growing self must feel that it is involved, that it is really part of what is going on, that in some degree it is helping to shape its own destiny, together with the destiny of all. Perhaps there is no one quality more important for the developing self than this feeling of involvement in what is taking place. This is what gives a person a "reason to be". The lack of consultation and involvement is the cause of the continuing war between parents and their children, between teachers and learners, between teachers and administrators, employers and employees, ad infinitum. When the person is a part of something, then he becomes responsible.

22) What Is the Cooperative Life?

Whenever the cooperative life is proposed, the authoritarians say, "Oh yes, you want children (or workers or teachers) to do just as they please!" This is a gross misunderstanding of the cooperative way of life, and the shell on such people is so thick that we are baffled in our efforts to reach them. The fact is that in the cooperative life there is much less freedom "to do just as they please" than there is under the surveillance of the autocrats. For the obligation is owed, and the responsibility is felt, to ourselves and to those who facilitate us. The obligation is with us 24 hours a day, rather than just when the autocrat is looking. We do not neglect or sabotage our own projects. This happens to the other's project, particularly if he has met us with threat or fear.

The cooperative life, where everyone from his beginning receives the respect due to a person, and as he is able, becomes involved in and responsible for what goes on, is not an easy life. The obligation is continuous and pressing. But the difficulties of such a life are inherent in the living, and they cause the self to extend and stretch and grow. These difficulties have quite the opposite effect from those thought up by and inflicted on us by someone else. The latter, not having meaning to the person, cause him to withdraw and begin to calculate how he can protect himself.

23) Man Is a Fluid Process

What is a man with a fully functioning self like? This can be answered only in terms of his behavior. Conclusions can be drawn from this behavior. The temptation here is to vest this person, like Rose Aylmer, with "every virtue, every grace." Rather than simply listing virtues, there are some characteristics not necessarily cherished in our culture, which such a person would logically have. From what has been stated here, it might be inferred that nobody has escaped with a fully functioning self. And it seems to be likely that very few survive home, church and school without damage to the self.

Yet there are a good many people who, through contact with facilitating persons, have been reopened and whose selves function well. To argue otherwise would be to deny the potential for change and improvement on which life itself depends. In fact, it can be considered that no one can experience elation who has never known fear. So the human personality is not doomed to endure its present state, but can be brought into flower by enhancing experiences. As Karen Horney has said, "My own belief is that man has the capacity as well as the desire to develop his potentialities and become a decent human being, and that these deteriorate if his relationship to others and hence to himself is, and continues to be, disturbed. I believe that man can change and keep on changing as long as he lives."

24) The Fully Functioning Personality Thinks Well of Himself

He looks at himself and likes what he sees well enough so that he can accept it. This is essential to doing, to "can-ness." He does not see himself as able to do anything and everything but he sees himself as able in terms of his experience. He feels he can do what is reasonable to expect on the basis of his experience.

Those who do not like what they see when they look at themselves are the fearful ones -- not just afraid of present danger, but taking a fearful view of everything in general. Fear renders them helpless, and this leads to alienation from others and hostility toward others, thus shutting themselves off from stuff they feed upon. The harmful ramifications of not accepting self are endless, because one attitude leads to another.

25) He Thinks Well of Others

This comes about automatically because of the one-ness of the self-other relationship. It is doubtful that there can be a self except in relation to others, and to accept one implies the acceptance of the other. The acceptance of others opens a whole world with which to relate. It is the opposite of the hostility which results from non-acceptance of self.

26) He Sees His Stake in Others

He sees that other people are the stuff out of which he is built. He has a selfish interest then in the quality of those around him and has a responsibility in some degree for that quality. The whole matter of selfishness and altruism disappears when he realizes that self and other are inter-dependent -- that we are indeed our brother's keeper, and he is ours. Coming into the awareness of mutual need modifies human behavior. He comes to see other people as opportunities, not for exploitations, but for the building of self. He becomes a loving person, so that he can get closer to the real source of his power.

27) He Sees Himself as a Part of a World in Movement -- In Process of Becoming

This follows from the whole notion of self and others and the acceptance that they feed off each other and hence can improve. When one looks outward rather than inward, the idea of change -- in self, in others, in things -- becomes apparent. The acceptance of change as a universal phenomenon brings about modifications of personality. The person who accepts change and expects it behaves differently from the person who seeks to get everything organized so that it will be fixed from now on. He will not search for the firm foundation on which he can stand for the rest of his life. He will realize that the only things he knows for sure about the future is that tomorrow will be different from today and that he can anticipate this difference with hopeful expectation.

28) Optimism a Natural Outcome

Optimism is the natural outcome of an accepting view of self and hence of others. Such a person is a doer, a mobile person, one who relates himself in an active way with others. Such activity would be meaningless unless the person had hopes for improvement. As has been stated, today has no meaning except in relation to an expected tomorrow. This is the basis for hope, without which no one can thrive. Improvement is that which enhances and enriches self and others. Neither can be enhanced by itself.

29) The Value of Mistakes

The fully functioning personality, having accepted the ongoing nature of life and the dynamic of change, sees the value of mistakes. He knows that he will be treading new paths at all times and that, therefore, he cannot always be right. Rigid personalities suffer much from their need to be always right. The fully functioning individual will not only see that mistakes are inevitable in constantly breaking new ground, but will come to realize that these unprofitable paths show that there is a way to better ones. Thus, a mistake, which no one would make if he could foresee it, can be profitable. In fact, much of what we know that is workable comes from trying that which is not. In our culture, it seems that most of our moral code is based on the values of rigid people who cannot bear to be wrong, and so, making a mistake is almost sinful. The effective person cannot afford to have his spirit of adventure thus hampered. He knows that the only way to find out is to go forward and to profit from experience -- to make experience an asset.

30) The Why of Human Values

The fully functioning self, seeing the importance of people, develops and holds human values. There is no one, of course, who does not come to hold values. Values come about through the life one lives, which determines what one comes to care about. The better the life, the better the values accumulated. The one who sees human beings as essential to his own enhancement develops values related to the welfare of people. Holding these values in a world which most people consider to be static, he encounters problems in meeting static morals. He is, therefore, on the creative edge of the generally accepted mores or morals. Values in terms of what is good for all people are continuously in conflict with materialistic values held by the majority.

31) He Knows no Other Way to Live Except in Keeping with his Values

He has no need continuously to shift behavior, depending upon the kind of people nearest him. He has no need for subterfuge or deceit, because he is motivated by the value of facilitating self and others. While treading new paths is fraught with risk, he does not have to engage in a continuous guessing game to make his behavior match new people and also be consistent with what he has done before. A fully functioning person, holding human values, does not have to ask himself constantly what it was he said last week.

32) In Tune with the Universe

We are tempted to call this courage and integrity. This is another way of saying that one has what it takes to live as life really exists and to do it all in one piece. Can we call it courage when there is no alternative?

Since life is ever-moving and ever-becoming, the fully functioning person is cast in a creative role. But more than simply accepting this role, he sees creation going on all around him. He sees that creation is not something which occurred long ago and is finished, but that it is now going on and that he is part of it. He sees the evil of the static personality because it seeks to stop the process of creation to which we owe our world and our being. He exults in being a part of this great process and in having an opportunity to facilitate it. Life to him means discovery and adventure, flourishing because it is in tune with the universe.

APPENDIX E

Excerpt from: Riverside County
PUPIL
PERSONNEL SERVICES
NEWSLETTER
Volume II June 1967 No. 2

To the trainee: To convey ourselves congruently and to hear some one at all levels of his being is to nurture and be nurtured. For me, Carl Rogers expresses the power of such an interpersonal relationship in words that in some mystical way flow on to the page and into me with a boundless resonance.

As the highlight of the CCGA San Diego Convention, Carl Rogers* spoke to an overflow banquet of nearly 3000 counselors, many of whom had come expressly to hear him. He did not disappoint them. The following represents a reconstruction of some of his speech from notes. For clarity it is rendered in the first person, but is not to be interpreted as a verbatim quotation. The subject of Roger's talk was "My Personal Learning About Interpersonal Relations".

I can only share with you what it is like to be truly myself in a significant interpersonal relationship. In the first place, interpersonal communication is never complete. We only partially convey ourselves or hear others. The more complete the process is, however, the more enjoyable. For example, I really enjoy hearing someone at all levels of his being. Frequently beyond the immediate personal message there is the general and the universal,

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and it is this resonance or being in tune with the universal through being in touch with the individual that matters to me. Truly hearing another person has consequences for both of us; for him it means a more grateful look, a moisture in the eye--literally a "weeping for joy" that "someone knows what it is like to be me", and there is consequently more openness to change. For me to be heard at crisis periods of my life has helped me greatly to rearrange my feelings.

Sometimes, I have been threatened by hearing others. Sometimes, when I try to share something personal and am not satisfactorily heard, it is a very deflating and lonely experience, and I think it encourages psychotic tendencies, for then one truly knows what it is like to be alone. Non-judgmental listening also affects both the speaker and the hearer. For the speaker there is no external threat, and he finds it satisfying to be real in the presence of another. For the listener, it is satisfying to get closer to the reality going on inside another. Neither speaker nor listener is really able to be comfortable unless he is close to what is going on inside, for this is congruence.

Another learning is that there is nothing to be afraid of when I present myself as I am--when I come out vulnerable--wearing no armor, more relaxed and less defensive, for my willingness to be myself brings out feelings of realness in others. Furthermore for me there is a sense of satisfaction in communicating the realness in me to others. In communicating the realness, it is even desirable to permit anger or other negative feelings to outlet immediately, without the usual time lag imposed by one's inhibitions, so that I own and realize my feelings now, not after the occasion has passed.

I am also inwardly pleased when I have the strength to permit another to be himself, and separate from me. This 'separate realness" is the only basis for a "basic encounter". Just as the sunset is a real experience that I can enjoy, but completely out of my control, so I must realize that to have real relationships with others, I must permit them their "separate realness",--separate dreams, desires, feelings, motives, enjoying them for what they are, and not try to control them as an extension of myself. I become genuine. The meeting of the real him and the real me is the essence of the I-thou relationship. When I can thus permit freedom to others, in a class or workshop for example, we get real learners and real learning, because they have first been set free. They are growing individuals, living in process.

Finally, I have learned that I feel good when someone receives me and cherishes me for myself. We often love others in order to control them. Too seldom do we love others simple to appreciate them. Prizing and loving others, and being prized and loved by them is very self rewarding. Only in this appreciation can the deeply personal relationship take place, between two real people, open to each other and to the world of reality. We help others to this goal by receiving them and loving them as if they were in process toward it.

THE SILENT LANGUAGE by Edward T. Hall*

Ten Primary Message Systems
(pp 45-60 included)

> To trainees: If we are going to learn to read behavior both verbal and non-verbal as messages, it is helpful to become aware of the cultural systems from which messages come. For instance, the way in which persons use space or time can be very revealing of how they are feeling and perceiving situations.

There are ten separate kinds of human activity which I have labeled Primary Message Systems (PMS). Only the first PMS involves language. All the other PMS are non-linguistic forms of the communication process. Since each is enmeshed in the others, one can start the study of culture with any one of the ten and eventually come out with a complete picture. The Primary Message Systems are:

1. Interaction
2. Association
3. Subsistence
4. Bisexuality
5. Territoriality
6. Temporality
7. Learning
8. Play
9. Defense
10. Exploitation (Use of materials)

In discussing the PMS one by one I will stress three things: How biology pervades each PMS, how each can be examined by itself, and how each gears into the overall network of culture.

1. INTERACTION has its basis in the underlying irritability of all living substance. To interact with the environment is to be alive, and to fail to do so is to be dead. Beginning with the basic irritability of the simplest life forms, interaction patterns become more complex as they ascend the phylogenetic scale.

One of the most highly elaborated forms of interaction is speech, which is reinforced by tone of voice and gesture. Writing is a special formoof interaction which uses a particular set of symbols and specially developed forms. In addition to the well-known linguistic interaction there are specialized versions for each PMS. Man interacts with others as a function of living in groups (association). Time and space are dimensions

APPENDIX F

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in which interaction takes place. Teaching, learning, play, and defense also represent specialized forms of interaction.

Ultimately everything man does involves interaction with something else. Interaction lies at the hub of the universe of culture and everything grows from it.

2. ASSOCIATION: It is easy to forget that the bodies of complex organisms are in reality societies of cells, most of which have highly specialized functions, and that the first associations along this line were between cells that banded together in colonies. Association, therefore, begins when two cells have joined.

Years ago psychologists attracted considerable attention with their descriptions of the "pecking order" of chickens. It will be remembered that in each flock there is always one chicken that pecks all the others but does not get pecked by any others, and at the bottom there is one that gets pecked by all the rest. Between the extremes the flock is arranged in an orderly progression ranging from the one that is second from the bottom and has only one chicken it can peck, up to the #2 bird, who is pecked only by the leader. As it happens, all living things arrange their lives in some sort of recognizable pattern of "association". Chickens have a peck order, horses a "kick-bite" order. In some cases a rigidly ordered hierarchy is replaced by another form of association. Konrad Lorenz describes two different patterns of association in his descriptions of dogs. These patterns are based on the ancestral behavior of wolves and jackals. The wolves have a very highly developed loyalty to the pack as well as to the leader, which is established early and persists through life. Jackals, on the other hand, seem to form much more loosely knit associations that are situational in character. They do not have the loyalty of the wolf either to the leader or to the pack. They are much more fickle, quicker to make friends, and less loyal over the long haul.

Other forms of association can be seen in flocks of sheep, herds of deer or cattle, schools of fish, paired relationships of some birds and mammals like the lion and the goose, and the family of the gorilla. Associational patterns persist over long periods of time, and if they change at all it is because of very strong pressure from the environment. The famous anthropologist, Ralph Linton, pointed out that lions in Kenya used to hunt singly or in pairs. When game became scarce they took up hunting in packs. The interesting thing is that each lion had a function associated with his role in the group. The procedure was for the lions to form a large circle, leaving one of their number in the center. By roaring and closing in they would drive the game toward the middle, where it could be killed by the single lion. Changes in association of this sort anticipate the kind of adaptive behavior man exhibits.

The interrelation of the PMS of association and language is exemplified in the varieties of dialects of social classes. Other examples: the tone of voice of a person when he is acting as a leader; the very special elaboration of status and deference forms developed by the Japanese to fit their highly structured hierarchies; in our own society the deferential ways of talking to individuals who are ranked higher in work or status situations (nurses to doctors, privates to captains, captains to generals, etc.).

3. SUBSISTENCE: Like the other PMS, subsistence is basic and dates back to the very beginning of life. One of the first things anyone has to know about any living thing is its nutritional requirements; what does it eat and how does it go about getting food in its natural state? Man has elaborated this matter of feeding himself, working and making a living in the same way he has elaborated the other PMS. Included in the PMS of subsistence is everything from individual food habits to the economy of the country. Not only are people classified and dealt with in terms of diet, but each society has its own characteristic economy.

In regard to the relationship of subsistence to the other PMS, one has only to mention such things as the special language behavior at meals. There are strict taboos covering discussion at the table of topics such as sex or bodily functions. Then there are the special vocabulary and usage that have grown up around each occupation and profession, each a highly specialized form of subsistence. Work is of course always ranked, fitting very closely into the existing patterns of association. What is ranked high in one culture, however, may be ranked very low in the next. This is one of the many points which constantly confront an American abroad, whether he is in a government technical assistance program, an industrial operation, or traveling as a tourist.

Americans attach no stigma to work with the hands, but in many other cultures manual labor is considered to be undignified, a sign of low status. This difference alone creates innumerable difficulties and delays. Sometimes the role of the American is misinterpreted when he "pitches in" or demonstrates how something is to be done. On other occasions the local nationals simply refuse to have anything to do with an occupation that is ranked so low that it has to be done with the hands. For years throughout Latin America nursing was retarded because it ranked so near the bottom of the scale that only uneducated girls would become nurses. The handling of bedpans as well as many other duties normally linked with nursing were considered menial and dirty. Similarly, attempts to teach industrial safety in Latin America foundered on cultural reefs when it was discovered that safety engineers had to wear coveralls and "demonstrate" safety measures on machines in the plant.

4. BISEXUALITY: Sexual reproduction and differentiation of both form and function can best be explained in terms of a need to supply a variety of combinations of genetic background as a means of meeting changes in the environment. Without sex, progeny follow only one line and maintain one set of characteristics. In man the combination of genes are practically unlimited.

People who have had anything to do with animals know how basic sexual differences are within a species. One of the first things that must be known about an animal is whether it is the male or female of the species. The fact that behavior in animals is predominately sex-linked has led to certain misconceptions concerning the role of sex in man. It is a great mistake to assume that the behavior which is observed in man is linked to physiology. Studies of culture have shown us that this is usually not the case. Behavior that is exhibited by man in one culture may be classed as feminine in another. All cultures differentiate between men and women, and usually when a given behavior pattern becomes associated with one sex it will be dropped by the other.

In much of Latin America it was long thought that a man could not possibly suppress the strong urges that took possession of him every time he was alone with a woman. Women, of course, were considered unable to resist a man. The result was that the patterns of association contained safeguards and protective measures. Americans who were going to

Latin America had to be cautioned that if they let themselves get into a situation with a member of the opposite sex where something could have happened it would be no use to tell people that it had not. The Latin response would be, "After all, you're a man, aren't you? She's a woman, isn't she?" The point Americans couldn't get through their heads was that these people really considered that men and women are constituted differently from the way the American views them. In Latin America both sexes expect their will power to be provided by other people rather than by personal inhibition.

In Iran one encounters another variation of the PMS of bisexuality. Men are expected to show their emotions--take Mossadegh's tantrums. If they don't, Iranians suspect they are lacking a vital human trait and are not dependable. Iranian men read poetry; they are sensitive and have well-developed intuition and in many cases are not expected to be too logical. They are often seen embracing and holding hands. Women, on the other hand, are considered to be coldly practical. They exhibit many of the characteristics we associate with men in the United States. A very perceptive Foreign Service officer who had spent a number of years in Iran once observed, "If you will think of the emotional and intellectual sex roles as reversed from ours, you will do much better out here."

Remarks like this come as a shock to many people because almost everyone has difficulty believing that behavior they have always associated with "human nature" is not human nature at all but learned behavior of a particularly complex variety. Possibly one of the many reasons why the culture concept has been resisted is that it throws doubts on many established beliefs. Fundamental beliefs like our concepts of masculinity and femininity are shown to vary widely from one culture to the next. It is easier to avoid the idea of the culture concept than to face up to it.

Speech and sex are linked in obvious ways. Let the reader, if he doubts this, start talking like a member of the opposite sex for a while and see how long people let him get away with it. Sex and territory are also intermingled. For many birds there are breeding grounds, nesting territories, and, for many species, areas defended by males against other males. For humans there are places where the behavior of the sexes toward each other is prescribed, like the parlor or the bedroom. We can see an intermingling of sex and territory in pool halls or in the old-time saloon from which "ladies" were excluded.

Time also enters the picture, dating back to the era when there were mating seasons for many species. Man, having freed himself from the limitations formerly imposed by biology, has burdened himself with many more, including those having to do with the determination of the age at which heterosexual relations are supposed to begin. Malinowski, when he described the Trobriander Islanders, told how the sex life of the Torbriander is usually in full progress at the ages of six to eight for girls and ten to twelve for boys.

5. TERRITORIALITY: Territoriality is the technical term used by the ethologist to describe the taking possession, use, and defence of a territory on the part of living organisms. Birds have recognizable territories in which they feed and nest; carnivorous animals have areas in which they hunt; bees have places in which they search for honey, and man uses space for all the activities which he engages. The balance of life in the use of space is one of the most delicate of nature. Territoriality reaches into every nook and cranny of life. When they are in the ring, even the fighting bulls of Spain are likely to establish safe territories from which it is difficult to get them to move.

The history of man's past is largely an account of his efforts to wrest space from others and to defend space from outsiders. A quick review of the map of Europe over the past half century reflects this fact. A multitude of familiar examples can be found to illustrate the idea of human territoriality. Beggers have beats, as do the policemen who try to get them to leave, and prostitutes work their own side of the street. Salesmen and distributors have their own territories which they will defend like any other organism. The symbolism of the phrase "to move in on someone" is completely accurate and appropriate. To have a territory is to have one of the essential components of life; to lack one is one of the most precarious of all conditions.

Space (or territoriality) meshes very subtly with the rest of culture in many different ways. Status, for example, is indicated by the distance one sits from the head of the table on formal occasions; shifts take place in the voice as one increases the distance (whispering to shouting); there are areas for work, play, education, and defense; and there are instruments such as rulers, chains, and range finders for measuring space and boundaries for everything from a house to a state.

6. TEMPORALITY: Temporality, as I have pointed out in the past chapter, is tied into life in so many ways that it is difficult to ignore it. Life is full of cycles and rhythms, some of them related directly to nature -- the respiration rate, heartbeat, menstrual cycle, and so on. Such practices as age-grading (dividing society according to rather rigid age groups) combine both time and association. Mealtimes, of course, vary from culture to culture, as do tempos of speech. It should be mentioned that there are students of culture who look at everything as historical process, and there can be no doubt that if you know the temporal relationships between events you know a tremendous amount.

7. LEARNING: Learning assumed primary importance as an adaptive mechanism when an unknown common ancestor of birds and mammals became warm-blooded at some time either late in the Permian or early Triassic periods, over 100,000,000 years ago.

Before this time, all life's tempo was tied to the temperature of the external environment. As the temperature dropped, movement slowed down. This did not represent a disadvantage to any given species when all were cold-blooded, because everything slowed down together. With the internalization of temperature controls, the warm-blooded animals were freed from the restrictions imposed upon them by the fluctuations in external temperature. This endowed them with a tremendously enhanced survival value, enhanced sensory perceptions, and at the same time placed a premium on adaptations -- such as migrations, nests, lairs, etc. -- that enabled the organism to cope with temperature extremes.

One result of warm-bloodedness is that it imposes on the organism a minimal size below which it cannot fall since it would perish of heat loss. When a body size falls below a certain minimum the increased surface in relation to volume is such that the animal cannot eat fast enough to keep its metabolic fires going. It has been established that a "fat" hummingbird can fly 7.7 hours before its reserve of fat (1 gram) is consumed. Thin ones would fare less well, while some shrews apparently will die of starvation in a few hours.

With the increase in size associated with warm-bloodedness, a ceiling is set on numbers. Birds, mammals, and insects have all demonstrated high aptitude for adaptation to environmental changes. The insect kingdom compensated for the short life span of its members by breeding in enormous numbers. Warm-blooded animals obviously needed some other adaptive technique because of their great size, long life, and relatively small numbers of offspring. They grew to depend more and more on learning as an adaptive device. Learning really came into its own as an adaptive mechanism when it could be EXTENDED IN TIME AND SPACE BY MEANS OF LANGUAGE. A fawn can learn about men with guns by the reaction of its mother when a man with a gun appears, but there is no possible way, lacking language, for that fawn to be forewarned in the absence of an actual demonstration. Animals have no way of symbolically storing their learning against future needs.

Psychologists of late have been preoccupied with learning theory, and one anthropologist, John Gillin, has worked learning theory into a text on anthropology. What complicates matters, however, is that people reared in different cultures learn-to-learn differently. Some do so by memory and rote without reference to "logic" as we think of it, while some learn by demonstration but without the teacher requiring the student to do anything himself while "learning." Some cultures, like the American, stress doing as a principle of learning, while others have very little of the pragmatic. The Japanese even guide the hand of the pupil, while our teachers usually aren't permitted to touch the other person. Education and educational systems are about as laden with emotion and as characteristic of a given culture as its language. It should not come as a surprise that we encounter real opposition to our educational system when we make attempts to transfer it overseas.

Learning to learn differently is something that has to be faced every day by people who go overseas and try to train local personnel. It seems inconceivable to the average person brought up in one culture that something as basic as this could be done any differently from the way they themselves were taught. The fact is, however, that once people have learned to learn in a given way it is extremely hard for them to learn in any other way.

The rest of culture reflects the way one learns, since culture is "learned and shared behavior." Learning, then, is one of the basic activities of life, and educators might have a better grasp of their art if they would take a leaf out of the book of the early pioneers in descriptive linguistics and learn about their subject by studying how other people learn. Men like Sapir revolutionized linguistic theory and ultimately language-teaching methods as the direct consequence of their having to deal with problems that arose from studying the "primitive" languages. The so-called "army method" of World War II was deeply influenced by anthropologically trained linguistic scientists. So was the current State Department language program.

The educator has much to learn about his own systems of learning by immersing himself in those that are so different that they raise questions that have never been raised before. Americans in particular have too long assumed that the U. S. educational system represents the ultimate in evolution and that other systems are less advanced than our own. Even the highly elaborated and beautifully adapted educational techniques of Japan have been looked down upon. Just why we feel so complacent and smug can be explained only by the blindness that culture imposes on its members. Certainly there is very little reason for complacency when one looks, not at others, but at ourselves. The fact that so many of our children dislike school or finish their schooling uneducated suggests that we still have much to learn about learning as a process.

As one watches one's own children grow up and learn, one reflects upon the vital role of learning as an agent of culture, to say nothing of its strategic place in the mechanism of survival. Any child, from the time it is born, without culture, until the time it is four or five, absorbs what goes on around him at a rate which is never equaled again in his lifetime. At six to ten children are still going strong, provided that the educational system hasn't produced blocks to learning.

Yet the schools are not the only agents responsible for education. Parents and older people in general play a part. Having learned to learn in a particular fashion, adults can communicate their prejudices or convictions in a variety of subtle and often not so subtle ways. Here is an example of this which has been experienced in one way or another by almost everyone who shares in our culture.

This story begins when a great-grandmother visits her three-year-old great-granddaughter. The child, like most three-year-olds, is toddling around and absorbing everything that's going on. Apart from eating and sleeping, one of her main concerns is to gain control of the communications taking place around her in order to be able to interact with others on their own terms. Great-grandmother watches this. Something in what she sees makes her anxious. She sits still for a moment and suddenly blurts out without a warning and in a disapproving tone of voice, "Look at the little copycat. Louise, stop that! Don't be such a copycat." By withholding approval the great-grandmother was demonstrating one of the principal ways in which learning is directed away from conscious imitation, which she obviously disapproves. Children, of course, are exceedingly sensitive to this process.

In order to serve mankind, learning, like sex, cannot run wild but has to be channeled and at times directed. There is much to learn of the details of how this process works in different cultures, and it is just barely possible that by studying others we Americans, who pride ourselves on our efficiency, might actually learn things that would help us to break our educational log jam. Our current approach to the teaching of reading is one of the many obvious defects in American pedagogy. It is a symptom that something is wrong with our way of teaching. Instead of being rewarding for the child, learning has often become painful and difficult.

On Truk, the atoll in the Southwest Pacific, children are permitted to reach the age of nine or ten before anyone begins to get technical with them about what they are supposed to know. As the Trukese phrase it, "He doesn't know yet, he is only a child." Americans tend to correct children rather impatiently. With us, learning is supposed to be endowed with a certain amount of pressure so that the person who learns fast is valued over the one who learns slowly. Some cultures seem to place less emphasis on speed and perhaps a little more on learning correctly. On the other hand, the current educational mode in the United States is to tell the child to guess if he doesn't know the meaning of a word. Not very good training for future scientists.

Americans like to think that children must "understand" what they have learned. What happens, of course, is that a good deal of material that would be simple enough to learn without frills is made more difficult by the complex, often erroneous, explanations that go with it. Somehow the fetish of explanation and logic as a process does not seem to weight down the Arab or the Japanese, yet both have made singular contributions to the world of science.

How people learn-to-learn differently will continue to be an area of investigation for some time to come. As it now stands, however, these differences represent one of the barriers that have to be overcome each time two people raised in different cultures interact over any but the shortest period of time. The American will say, "Why can't the South Americans learn to be on time?" or "Why can't the Thai learn to boil the water for the ice cubes?" The answer, of course, is because no one taught them in a way which was consistent with how they learned everything else in life.

8. PLAY: In the course of evolution, play has been a relatively recent and not too well understood addition to living processes. It is well developed in mammals but not so easily recognizable in birds, and its role as an adaptive mechanism is yet to be pinned down. However, one can say that it is interwoven into all of the other PMS. People laugh and tell jokes, and if you can learn the humor of a people and really control it you know that you are also in control of nearly everything else. Many peoples around the world have what are known as "joking relationships", and even in our own culture there is a category of relationship known as the "playmate". There are places and times for play -- such as recreation rooms in houses and recreation areas in parks -- as well as a vast amusement industry which keeps flourishing. Play and learning are intimately intertwined, and it is not too difficult to demonstrate a relationship between intelligence and play. Some games like chess and Chinese checkers are almost entirely a function of a specific type of intellectual development.

Play and the PMS of defense are also closely related; humor is often used to protect or hide vulnerabilities. Another example of the close relationship between play and defense is the practice exercises and maneuvers of the military which are spoken of as "war games."

One of the cardinal features of much western European play is that often it involves competition. As a consequence, games among the Pueblo of New Mexico, even races, seem very strange to us because they may involve an old man and a little boy in the same race with young men. The function of the race is not to beat someone else but only to "do one's very best." In fact, play with us is seldom an autonomous activity. In the Old

West, to take an extreme example, there was often a certain amount of violence associated with play -- jokes had an earthy flavor and often hurt or embarrassed the butt of the joke. In general, American humor is a binary type of humor, which is either turned on or off. In the Far East, however, one encounters a continuum, a wide spectrum of subtle degrees of enjoyment.

9. DEFENSE: For man and animal alike, defense is a specialized activity of tremendous importance. The ethologist studying lower life forms has traditionally examined and described the defensive mechanisms of the organisms he studies. He may be familiar with these even before he uncovers such basic things as the details of an animal's diet. The opossum plays dead, the lizard changes the color of its coat to match the surrounding background, the turtle draws into its shell, the skunk deploys its odors and the squid its cloud of ink, birds travel in flocks to confuse hawks. These are only a few of the defensive devices that can be named by any schoolboy.

Man has elaborated his defensive techniques with astounding ingenuity not only in warfare, but also in religion, medicine, and law enforcement. He has to defend himself not only against potentially hostile forces in nature but against those within human society. Moreover, he also has to cope with the destructive forces within his own person. Religion is concerned with warding off both the dangers in nature and within the individual. Law enforcement agencies have been developed to deal with offenders against society, and armies are used against other societies. Medicine, too, defends the welfare of the groups as well as the individual against disease.

Since the functions of religion have been more completely documented and are more widely understood in the cross-cultural sense than those of medicine, law enforcement, or warfare, it will be treated only briefly. There is, however, one main point which should be kept in mind about the way different cultures tend to treat religion. With the possible exception of the people of the U.S.S.R., Americans have tended to compartmentalize religion and to reduce its social function more than any other people. The Navajo regard many activities, such as medicine, entertainment, sports, and science, as religious activities. In the Middle East, Islam plays a more pervasive role than Christianity does today in Europe. People in the Western world have difficulty grasping the extent to which religion infiltrates all aspects of life in the Arab world. The content of religion, its organization, and the manner in which it is integrated with the rest of life varies greatly from culture to culture.

Medicine varies too as one moves about the globe. Though Western medicine has achieved remarkable successes, we should not close our minds to the possibilities that other systems of healing can prevent untold suffering. Scholars have accumulated extensive material on the curing practices of other societies. The voodoo of Haiti, medicine men of the Navajo, and the herb doctor of the Chinese are well known to almost everyone. Like religion, medical practices are rigidly adhered to and given up only after everything else has failed. Basic attitudes toward sickness also differ. As Margaret Mead once pointed out, the American has the underlying feeling that if he is sick he is bad. The Navajo, in turn, rarely blames himself; he feels that if he is sick he may have inadvertently stepped on a place that was taboo or that a bad person has bewitched him.

Like medicine, which is a defense against the ravages of disease, warfare, which man uses against his human enemies, is also held in the tight vise of culture. In many ways it is as ritualistic as religion in its formal patterns. A striking example of this occurred during World War II. Since the Japanese cultural system ignored the contingency that Japanese troops might be taken alive, it provided no instruction for its soldiers as to how they should behave as prisoners. The result was that most POWs had no sense of military security, freely responded to interrogation, and cooperated with their captors to a degree which Europeans consider traitorous. In Korea, the American military assumed that U. S. prisoners would act properly even without specific training on how to behave under the stress of capture. Reports from the Korean War on the behavior of American men who were taken prisoner indicate that Americans are quite vulnerable psychologically. The simple rule of "tell 'em your name, rank, and serial number, nothing else," didn't work. Many Americans talked too much. Needless numbers died, many defected or were killed, and none escaped. The main reason was that they were operating according to one culture pattern and were unprepared to cope with either the North Korean or Chinese Communist pattern. Most had been led to believe that they would be treated very badly by the Communists and were thrown off base when they occasionally got "soft" treatment. Small kindnesses by

Communists became magnified because of the physical hardship of prison life. Some Americans assumed that because they were prisoners the war was over for them and that they were no longer under military control. The cultural glue which held their life together crumbled under the pressure which the Communists applied so artfully. On their part, the Communists were miscued by the American pattern of egalitarianism, the lack of clear-cut class boundaries, and the fact that American leadership has to emerge informally for each new situation. When the Communists saw American prisoners going to one man with their problems or to get advice, they would suspect a conspiracy. The Communists would then remove this potential leader of the group and send him away. As a result, group support, sanctions, and controls failed to develop. The Turks fighting in Korea fared much better. They simply told the Communists who their leader was and made it clear that, in the event of his removal, the next in line would be leader, and so on down to the lowliest private. This meant that there was always a replacement for any leader the Communists removed. The Turk organization remained intact.

10. EXPLOITATION. In order to exploit the environment, all organisms adapt their bodies to meet specialized environmental conditions. A few examples: the long neck of the giraffe (adapted to high foliage of trees), the teeth of the saber-toothed tiger, toes of the sloth, hoof of the horse, and man's opposable thumb. Occasionally organisms have developed specialized extensions of their bodies to take the place of what the body itself might do and thereby free the body for other things. Among these ingenious natural developments are the web of the spider, cocoons, nests of birds and fish. When man appeared with his specialized body, such extension activities came into their own as a means of exploiting the environment.

THE DEFENSE MECHANISMS*

> Note to trainee: As we become sensitive to verbal and non-verbal messages in this course, defense mechanisms are interpreted as messages that threat is present. We review the defense mechanisms to help us remember them so that we can be aware of the messages coming at us as we work with teachers, parents, and children.

Our behavior is not just a matter of internal motivation. Life would indeed be simple if our needs were immediately and automatically satisfied, but as we know there are many obstacles of both environmental and internal origin which interfere with need satisfaction, and which complicate our efforts to maintain and actualize ourselves. Some of these obstacles are fairly easy to surmount, others severely tax our adjustive capacities. In any case, when our drive towards some goal is blocked, we experience stress. We can define stress as an adjustive demand placed on an organism. The condition, or force, or object giving rise to this demand may be internal or external and is designated as the stressor. Often, of course, more than one stressor is involved. Each individual faces a unique pattern of adjustive demands: his age, his sex, economic status, and other personal and status characteristics help to determine it. In the stress pattern, what a child faces differs in many respects from that of an older person, and the stress pattern faced by a business executive will differ from that of a carpenter. In addition, the pattern of stress varies considerably with time. A financial loss, an accident or a death in the family may suddenly change it and, of course, we all face long-range changes in stress patterns as we grow older. Perhaps the biggest factor in rendering each person's stress pattern unique, is his own perceptions and evaluations. The same external situation that one person sees as making heavy demands on him, may present no problem at all to someone else. In much the same way we speak of the strain placed on a bridge, we talk of the severity of stress placed on the adjustive capacities of an individual. The actual

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severity of stress is thus determined by a number of objective and subjective factors. Ordinarily the longer a stress lasts the more severe it is. The number of stresses occurring at the same time makes a difference also. If a man has a heart attack, loses his job and is deserted by his wife all at the same time, the resulting stress will obviously be more severe than if these things happened at different times. The cumulative effect of a series of minor stresses may be similar to that of one severe stress. A husband or wife, for example, may maintain composure through a long series of minor irritations or frustrations, only to explode in the face of the final straw. The crucially important factor in determining the severity of many stresses, is the individual's evaluation of the stress situation. For example, two girls who have been in love may view a broken engagement in quite different ways. For one, it might represent a humiliating failure and induce severe feelings of inadequacy and insecurity. The other girl may view it as an unfortunate but inevitable outcome of the fact that the two were just not well suited for each other, or for marriage. This point is particularly important in our understanding of mental illness, for we may see no stressors in a patient's life situation severe enough to have brought on his illness. Yet, to him, his situation may have been intolerable. An individual always reacts not simply to the situation but to the situation as he evaluates it, especially in relation to his feeling about his own ability to cope with it. Many stressing situations, this would be typified now as situations which demand some adjustment, do not carry any major threat to psychobiological needs or to the worth and adequacy of the self. A cold, for instance, is not of the same degree of a threat that malaria or pneumonia would be. Likewise, an individual isolated during the recovery from some communicable disease may be lonely, but he does not feel the threat that he would if he were alone because no one liked him or wanted him around. In this latter case, there would be a direct threat to the satisfaction of his need for affection and belonging and there would be also ego involvement, for he would feel his basic worth and adequacy threatened. The danger of losing one's job, of failing a course in college, of losing a friend's respect, all these are stress situations which are usually highly ego-involved. Our self-structure is threatened and anxiety is aroused which has many implications for adjustive behavior. Although we are often acutely aware of our frustrations and conflicts, they can also operate below the level of consciousness. This is sometimes demonstrated, for instance, in certain hypnotic experiments and also in the so-called slips-of-tongue. Often-times this is expressed in humorous jokes, forgetting a name or date and this sort of thing.

Next, I would like to get in some of the specific reactions to stress, but before doing so, I would like to make one important point. We say that reactions are holistic, and by this we mean that the organism is reacting as a whole-that both the psychological and physiological factors involved in the human body are interacting together to produce whatever is our reaction. Some of these are essentially biological defenses. This is, of course, when the body is trying to ward off disease of some sort. Another area would be that primarily of the psychological defense, and for the purposes of this discussion we may distinguish two types of psychological defenses.

1. Reactions involving our psychological abilities, such as perceiving, learning and thinking in fairly direct attempts to solve problems and gratify needs, and

2. Ego-defense mechanisms, which are largely unconscious devices by which we protect the self from hurt.

The way in which we perceive, learn and reason will be markedly influenced by the frame of reference we have developed; our ideas both about ourselves and our world. When our frame of reference is fairly consistent with reality, we can organize effective adjustive reactions. But, when we are reacting to a world that isn't there, in other words, a distorted reality, our behavior cannot help but be maladjustive, and unfortunately, our tendencies to maintain our existing attitude structure operate whether this structure is accurate or inaccurate. Attitudes which are incompatible with this existing structure are either rejected or integrated into it in such a way as to cause a minimum of disturbance or change.

Let's consider now some of the specific ego-defense mechanisms. As we have seen, the self is the integrating core of the personality, and any threat to its worth or adequacy is a threat to the individual's very center of existence. Consequently, various defense mechanisms are gradually built up around the self, which are designed to protect the self from insult and to enhance it as much as possible. These are called into play whenever we find ourselves in a situation in which threat to the integrity or worth of the self is present. All of us use these ego-defense mechanisms. They are essential for softening failures, protecting us from too much anxiety, and maintaining our feelings of personal worth and adequacy. Thus we must consider them normal adjustment reactions, unless they are used to such an extreme degree that they actually interfere with the maintenance of self-integrity instead of aiding it. Like a Nation, as an example, devoting its major energies to armament, the self too can break down under too heavy a load of defensive activities. The mechanisms, as necessary as they are, also have certain drawbacks. They involve a high degree of self-deception and reality distortion. They usually are not adaptive or adjustive in the sense of realistically coping with adjustment problems. The individual who continually rationalizes away his mistakes is not very apt to profit from them. These mechanisms also operate on a relatively unconscious level, and hence are not subject to normal conscious checks and evaluations. In fact, the individual usually resents having his attention called to the use of defense mechanisms whenever he is using them. For once they become conscious, they no longer serve their defensive purposes so well.

Now, with this brief introduction, let us turn to the consideration of the more important of the ego-defense mechanisms.

1. DENIAL OF REALITY - or as some authors call it, ESCAPISM

Here we evade many disagreeable realities by ignoring or refusing to acknowledge them. Very few of us, for example, accept the full inevitability of death. Of course, we act as if we are quite resigned to the idea, but the full realization of the actual physical decay of our bodies is usually mercifully obscured by vague feelings of our omnipotence: everybody else dies, but not us, and by various religious and philosophical convictions about the continuation of life after death. This tendency to avoid or deny unpleasant reality, is exemplified in a great many of our every day activities. We turn away from unpleasant sights. We refuse to face our real problem, and even in old age, we are prone to deny to ourselves the evidence of physical and mental decline.

Another example would be when proud parents, often notoriously blind when it comes to the defects of their offspring, refuse to see their children's behavior as it really is. One mother whose nine year old son had been diagnosed by several psychologists and psychiatrists as mentally deficient developed the firm belief that her son was a member of a new species which matured at a slower rate, and would in the long run achieve a higher level of mental development.

Some of the methods commonly used for avoiding unpleasant reality are referred to as ESCAPISM. These include things such as procrastination, withdrawl from situations in which the individual feels he might fail, or a preoccupation with work, social engagements, or other activities to such an extent that he is too busy with seemingly important matters to face his real problems. This sometimes is referred to as escape into reality. Not being in the mood, or getting sick are other commonly used escapisms.

2. FANTASY

Not only do we often deny unpleasant reality, we also tend to construct the world in fantasy as we would like it to be. Sometimes we fall for get-rich quick schemes, we accept flattery eagerly, and we are highly susceptible to selling techniques based on telling us what we want to hear about the merchandise. Fantasy grows essentially out of mental images associated with need, gratification. It is stimulated by frustrated desires, for in fantasy the person achieves his goal and gratifies his need, although in a substitute fashion often times. Such fantasies may take many forms. For instance, starving men commonly have a mental image of food. The would-be business tycoon has fantasies of wealth, success, and high social standing. Of course, fantasy may be either productive or non-productive. Productive fantasy is used constructively in the solution of immediate problems as in creative imagination. This would be typified, of course, in your fiction writers, or anyone writing a book, whether it be a biographical nature, science, fantasy or what have you. Non-productive fantasy is merely a wish fulfilling activity, compensating for lack of achievement, of need gratification rather than stimulating or promoting achievement. Two common varieties of wish fulfilling fantasy are:

1. The conquering hero.

2. The suffering hero patterns.

In the conquering hero pattern, the individual pictures himself as a great and courageous soldier, an athlete, a surgeon, or some other remarkable figure who performs incredible feats and wins the admiration and respect of all; the essential idea being that he is rich, powerful and respected. Hostility is frequently dissipated safely and conveniently through conquering hero fantasies in which an individual destroys or punishes all who stand in his way. A good many students report fantasies involving a physical injury or destruction of others, such as in fighting, shooting, machine-gunning, or even running over people with automobiles. Undoubtedly these all act as safety valves.

The suffering hero does not have to admit any personal inferiority because he imagines himself suffering from some terrible affliction, handicap, or visitation from an unjust fate. If others only knew about his difficulties and realized how nobly and with what courage he has struggled and carried on, they would accord him the sympathy and admiration that he deserves. Thus, inferior performance is explained away without any threat to the individual's feeling of adequacy or basic worth.

3. COMPENSATION

Compensatory reactions are defenses against feelings of inferiority and inadequacy, growing out of real or imagined personal defects or weaknesses, as well as out of our inevitable failures and setbacks. Such defensive reactions may take many forms. In the case of a physical handicap, the individual may attempt to overcome his handicap directly through increased effort or persistence. A classic example is that of Demosthenes, the great orator, who had to overcome his early stuttering and, of course, he is the figure in Greek History, you know, who would put pebbles in his mouth and stand by the seashore and shout against the incoming waves to improve his diction. Theodore Roosevelt is another individual who waged a valiant fight against early ill health and became noted for his physical daring and robustness. Usually you hear of Theodore Roosevelt associated with his "Rough Riders" and his exploits in the Spanish-American War.

Compensatory reactions of this type may be a deciding factor in success and they often are. More commonly, however, compensatory reactions are more indirect. There is an attempt to substitute for a defect in some way, or to draw attention away from it. The physically unattractive boy or girl may develop an exceptionally pleasing personality. The small, rather puny boy may turn from athletics to scholarship, and the mediocre nobody may become the grand imperial potentate of some secret order. We had an example of this here in San Francisco not too long ago, and each year this is typified by the Emperor Norton series. Of course, the people of San Francisco knew that he wasn't really an Emperor. They let him run around in his uniform and issue his imperial proclamations and took all of it in good stride, but there must have been a certain amount of satisfaction and compensation for our friend in doing this.

Another example has been in the whole science of dress, that is, making wearing apparel, including shoes, center around the concealing of undesirable physical natures, and emphasizing the desirable look. A short girl is made to look tall, the heavy girl to look thin, the colorless one glamorous; while among men, if they feel too short all they have to do is simply buy elevator shoes. Unfortunately, however, not all compensatory reactions are desirable or useful. The individual who feels insecure and rejected may show off to try to get more attention and raise his status in the eyes of others and himself. The boy who feels inferior and unpopular may become the local bully. The person who feels unloved and frustrated may eat too much, or may resort to excessive fantasy satisfactions. Some people will brag about their famous ancestors and exaggerate their own accomplishments while others resort to criticism or vague innuendos in an attempt to cut others down to their own size. In extreme cases the individual may engage in anti-social behavior, or develop marked eccentricities in an unconscious attempt to get some attention and evidence of interest and concern from others. Compensatory reactions are greatly stimulated by our highly competitive society. We constantly compare ourselves with others and too often measure our worth and that of others largely by status, achievement and possessions. This is the thing that is often typified in trying to "keep up with the Joneses", for example.

4. IDENTIFICATION

The growing child soon realizes that other people's evaluation of him is to a large extent dependent upon his family and other group memberships. The position of his father, the size of his home, the importance of his relatives, all of these factors help to determine his social prestige and status. Exaggerating the strength importance and wealth of his father early becomes a common means of enhancing his own prestige. How often, for instance, either in your own childhood or in others, or at least in cartoons, have you seen two small boys arguing together, "my Dad can whip your Dad", or " my brother can whip your brother", and other comments. This mechanism of identification is expanded in later life to include a wide variety of situations and persons, and enables the individual to experience vicarious achievements, feelings oftentimes of inadequacy through his various identifications. Not only does society evaluate him in terms of group identification, but he comes to evaluate himself in the light of them. This is the thing you often see, for instance, in the identification of the college campus with an outstanding football team or basketball team. They say, "we won today" in terms of the game. You find this in terms of living groups, whether they are fraternities, sororities or otherwise, when they enjoy the social prestige of whatever their group has done. Most employees identify themselves with the power and prestige of the company for which they work, that is, if they stay with the company for any period of time. And by so doing, the individual takes as his own some of the desirable attributes of the groups and the institutions to which he belongs. We are probably all prone to a certain amount of fantasy identification in which we gain vicarious satisfaction through identifying ourselves with the leading characters in movies, novels, radio serials, and the drama of life. Such identification, particularly in the form of hero worship, may play an important role in shaping the personality development of a child who strives to be like his hero in dress and manner. He may even shape his own values after those of his hero. Most people identify themselves with the hero or winner, and thus achieve increased feelings of adequacy, or worth. However, sometimes identification backfires, as when in the case of a former example, the football team continues to lose games and is scoffed at by sports writers and friends. In such cases our identification leads to self-devaluation rather than self-enhancement. There is one important reason why it is difficult for a coach to hold his job if his team loses consistently, and that is the one just mentioned, the identification oftentimes of the alumni with the success on the gridiron. In other cases, individuals identify with the loser, or with the villain. Such negative identifications may be based on the acceptance of undesirable models, such as gangsters, or on a need for punishment, or on supressed antisocial tendencies. In general, individuals tend to associate themselves with others who are most like themselves, or who possess the qualities which they most desire. We all use identification in our living but like the other ego-defense mechanisms, it is potentially dangerous if overdone. We see identification in an extreme form in certain psychotic reactions where there is a complete loss of personal identification and the firm belief that one

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is some famous person, such as Christ or Abraham Lincoln, or Napoleon. This is typified in the paranoid reaction.

5. INTROJECTION --- INTERNALIZATION

Introjection is in a way a primitive form of identification in which the individual internalizes, or takes into himself aspects of the situation perceived as being threatening or "good". This is exemplified early in life, when the child gradually learns, and accepts as his own various social regulations and value attitudes. He can then control his own behavior in the light of his internalized values, thus protecting himself from possible infractions of regulations and avoiding retaliation or punishment. Introjection, or internalization is thus a defensive reaction which seems to follow the general idea, "if you can't beat your enemies, join them". Apparently, from an ego-defensive point of view, it is better to be good or bad within one's self than to be continually at the mercy of good or bad objects or forces outside of one's self.

6. PROJECTION

Projection is a defensive reaction by means of which we

1. Transfer the blame for our own shortcomings, mistakes and misdeeds to others, and
2. Attribute to others our own unacceptable impulses, thoughts and desires.

Projection is perhaps most commonly evidenced in our tendency to blame someone, or something outside ourselves for our own mistakes, or shortcomings. The student who fails an examination may feel sure that the examination was unfair. The erring husband may blame his moral lapse on "the girl who led me on", or "it wasn't my fault, he hit me first", or "if I hadn't taken advantage of him, he would have taken advantage of me", and so it goes......

Fate and bad luck are particularly overworked objects of projection. Even inanimate objects, such as a stool, or a chair are not exempt from blame. A tennis player, for instance, who misses the ball. may look at his racket with a puzzled expression as if there were a hole in it, or in the case of the child who falls off his hobby horse may get up and come back and kick it for bucking him off. These are some examples of projection. Such projections as those just named, help us to maintain our feelings of adequacy and self-esteem in the face of failure, and probably develop from our early realization that placing the blame on others for our own mistakes helps us to avoid social disapproval and punishment, and as we internalize society's values--attitudes, such projections protect us from self-devaluation. In extreme cases, the individual may become convinced that his failures and difficulties are not his fault while at the same time they seem to follow some sort of pattern which cannot be entirely attributed to bad luck or chance. It seems to this individual that other persons, or forces are systematically working against him, and out of such initial ideas, delusions of persecution may develop involving the supposed plots and conspiracies of one's enemies. Again, in its extreme form, this is typified in paranoia.

In other projective reactions, we attribute to others our own unacceptable impulses, desires, wishes and thoughts. In an elementary way, this is evidenced by our tendency to see others in the light of our own personality make-up. If we are honest, we tend to think others are too. Whereas, if we are deceitful, we may be prone to attribute this characteristic to others. Individuals who are tempted to be dishonest, or to lapse morally, are quick to detect similar tendencies in others. This, of course, may enable the individual to justify his proposed behavior, or he may be quick to condemn such tendencies in others, thereby helping to protect himself from the danger of such moral lapses.

7. RATIONALIZATION

Rationalization has two major defensive values. First, it helps us to justify what we do, and what we believe, and secondly it aids us in softening a disappointment connected with unattainable goals. Typically, rationalization involves thinking up logical and socially approved reasons for past, present, or proposed behavior. With a little effort we can soon justify to ourselves the absolute necessity of purchasing a new car, or of going to a show instead of studying, or of even marrying someone with whom we are not in love. Carrying matters a step further, we may find it equally easy to justify more selfish and antisocial behavior. For instance, why should we yield the right-of-way to an oncoming motorist? He wouldn't yield it to us; if he wouldn't help, why should we show him any consideration? Suppose we did misrepresent the facts in making a sale. The other fellow has to learn sometimes not to be so gullible, and this provided a cheap lesson. After all wasn't it back in the days of the Romans when they dreamed up the slogan, "Buyer Beware!" In protecting ourselves from the disappointment of unattainable goals we often resort to two additional types of rationalization: These are the so-called sour grapes and sweet lemons mechanisms. The sour grapes mechanism is based on the fable of the fox, you will recall, who, unable to reach the cluster of good looking and delicious grapes, decided that they were sour and not worth having anyway. The new automobile may not be desirable because it costs more than it is worth; the insurance on it exorbitant and it would lead to increased driving and increased possibility of accidents, increased consumption of gasoline, etc., and besides if people don't like you well enough to enjoy riding in your old car, they aren't worth having as friends anyway. Does any of this sound familiar? Similarly we may view success as requiring too much effort or point out that the girl we couldn't get talks too much and will probably lose her figure at an early age, etc.

The sweet lemon attitude is, in a sense, an extension of the sour grapes mechanism. Not only is the unattainable not worth-while, but what we have is remarkably satisfactory. The disadvantages of the new car are obvious and the many virtues of the old one would make such an exchange extremely silly and uneconomical. We find comfort in our poverty, for money is the root of all evil and would probably distort our political and economic views. Such sweet lemon mechanisms may involve more generalized Pollyanna attitudes, so that every dark cloud has a silver lining, and every thing happens for the best. Frequently, of course, it is difficult to tell where an objective consideration of facts and problems leaves off. Some areas of rationalization are:

1. Hunting for reasons to justify our behavior or beliefs.

2. Being unable to recognize inconsistencies, or contradictory evidence.

3. Becoming upset when our reasons are questioned.

The questioning of our rationalizations, of course, is a threat to the defenses we have managed to construct against self-devaluation and the anxiety aroused would be considerable, if we were to permit these defenses to be destroyed. Even the young child soon learns to justify questionable behavior by advancing reasons for this behavior which he has learned are socially approved, and as he internalizes the value-attitudes of society, he follows the same procedures in justifying his behavior to himself. In this way, rationalization becomes an important adjustive reaction in helping us to avoid unnecessary frustrations and to maintain a reasonable degree of self-integrity in a dangerous world.

8. REPRESSION

Repression is a defensive reaction by means of which painful, or dangerous thoughts and desires are excluded from consciousness without the individual's awareness of what is happening. It is often referred to as selective forgetting, or motivated forgetting, but it is more in the nature of selective remembering really. For although the material is denied admission to consciousness, it is not really forgotten. Often-times we find this sort of thing in war situations. An example would be the soldier who has seen his best friend killed. He may find this experience so terribly painful that it must be excluded from consciousness. As a result he becomes amnesic and he forgets the painful battle experience. The play "Home of the Brave" was centered around this theme. However, by means of hypnosis or sodium amitol interviews, or some of the new drugs that have been developed, since World War II and Korea, the repressed experience may be brought back into consciousness and the conflict reduced or eliminated. It is of value to distinguish repression from inhibition and suppression. Early in life we learn the necessity of inhibiting the overt expression of various desires in order to avoid social disapproval, punishment or guilt feelings. Such inhibitions operate on a relatively conscious level. For instance, an individual who is tempted to be dishonest in a business transaction may inhibit any such action because of known consequences. Suppression differs from inhibition, in that here the individual consciously puts the idea out of mind and thinks of other things. This is not as dangerous to his mental health as repression is apt to be, for it is deliberate and the individual knows full well what he is doing. In a sense, it is really a substitution of one thing for another, the more desirable for the less desirable. Repression is by no means always complete. Often, desires and thoughts are only partially excluded from consciousness. Vague feelings of unworthiness, insecurity and guilt often indicate incomplete repressions.

Also with continued frustration the repressed desires may increase in strength and threaten to break through into consciousness and overt behavior. Such threats lead to the arousal of anxiety and to the implementation of existing ego-defenses by means of using other defense mechanisms, such as projection, rationalization, or whatever might be needed. Furthermore, dangerous wishes, dangerous, of course, is defined within the individual's perception, and also in the context of society's values, continue to play a part in the motivation of behavior, even though the repressive defenses may successfully prevent their direct expression. Although these urges may be refused admission to consciousness, the continued operation of repressed desires is frequently revealed in dreams, in reverie, (daydreams and fantasy), jokes, slips-of-the-tongue, or under the influence of alcohol or drugs. Here they manage to escape the ego-defenses and find expression in behavior. In helping the individual to control dangerous desires, and in minimizing the disruptive effects of painful experience, repression is self-deceptive and may be used to an exaggerated degree to protect the individual from problems that could be met better by a realistic facing and working through the problem than by avoiding it. The repression of dangerous desires also ties up considerable energy, which then is not available for direct attempts to solve more realistically and effectively life's problems.

9. REACTION FORMATION

Sometimes we protect ourselves from dangerous desires by repressing them and developing conscious attitudes and behavior patterns which are just the opposite of those being repressed. In this way we erect obstacles or barriers to assist in repressing our dangerous desires and preventing them from being carried out in overt behavior. Usually reaction formation can be fairly easily recognized by the extreme and intolerant characteristics, which are all out of proportion to the situation. For instance, the most militant crusaders against vice are often fighting their own repressed impulses as well as condemning the outcome of such impulses in others. Self-appointed protectors of the public's morals who voluntarily devote their lives to reading obscene literature, attending burlesque shows and investigating the younger generation, and who obsessively condemn homosexuality, alcohol and other alleged vices, are often found to have dangerously strong impulses in the same direction in themselves. By making such activities their duty, they partially satisfy their repressed desires, and at the same time hold them in check by their energetic condemnations. To be sure, sometimes the activities of these people really are in the best interest of society, and for the protection of the groups that they claim they are trying to protect. In everyday behavior, reaction formation may take the form of developing a "don't care" attitude to conceal feelings of rejection, or a craving for affection or of assuming an air of bravado when we are fearful, or developing a puritanical attitude toward sensual or other pleasures; of being excessively polite to a person we don't like, so much so that we sometimes make him uncomfortable. Extreme solicitousness, or concern over someone's health may conceal repressed hostility and even an actual wish for his death or injury. The individual may develop various exaggerated fears, as for example, the fear of syphilis, or dirt. These various exaggerated fears that are developed are classified as phobic reactions. Reaction formation, like repression, has adjustive value in helping us to maintain socially approved behavior and to avoid facing our unacceptable desires with the consequence of self-devaluation that would be involved, but because this mechanism also is self-deceptive, it often results in exaggerated rigid fears, or beliefs which may complicate the individual's adjustive reactions and may lead to excessive harshness, or severity in dealing with the lapses and behavior of others.

10. DISPLACEMENT

In displacement there is a shift of emotion, symbolic meaning, or fantasy from a person or object toward which it was originally directed to another person or object. Typically, it involves the discharge of aroused emotions toward neutral or less dangerous objects. For example, a child who has been spanked or thwarted by his mother may kick his little sister, or a young playmate, or he may break up his toys. Many times a minor situation may act as a sort of trigger which releases the pent-up emotional feelings in a torrent of displaced anger and abuse, surprising to everyone involved and all out of proportion to the immediate incident. Through a process of symbolic association or spread, displacement may become extremely complex and deviant. Swearing and crying, for example, are commonly used as a means of discharging pentup feelings. Beating a disliked rival at bridge or golf may symbolically represent this same destruction. Destructive criticism and vindictive gossip are frequently only disguised methods of expressing hostility. Repressed fears of murdering a husband may be displaced to fears of all sorts of dangerous weapons, such as guns, knives, or poison. Such apparently irrational fears, or phobias act as additional defenses by protecting the individual from situations in which his dangerous impulses might be carried out into actions. Displacement is of considerable adjustive value because it enables the individual to discharge dangerous emotional tensions without even recognizing the person to whom such feelings were originally directed; hence, avoiding the risk of losses of love and possible retaliation. In this way, it enables the individual to avoid the conflict of ambivalent feelings toward some powerful or loved person. By displacing his pent-up hostility for his wife, an individual sometimes maintains relatively pure feelings, consciously that is, of respect and cordiality toward the wife, who in this case, might be domineering. Or the boy who displaces his hostility onto his toys, or playmates, can maintain relatively pure feelings of love toward the mother who has just punished or frustrated him. Unfortunately, however, displacement may exact a heavy price in terms of the efficiency with which stress situations are handled. The clerk in a store, for instance, who displaces the hostility aroused by his boss onto his wife, or children, may avoid certain problems in his job, but only at the expense of his marriage or family situation. Similarly, the use of minority groups as scapegoats for the frustrations and hostilities of the dominant group is not likely to contribute to social progress. In general it is much more healthful to face and work through hostility-arousing situations whenever this is feasible than to avoid them through displacement.

11. EMOTIONAL INSULATION

In emotional insulation, the individual reduces the tensions of need and anxiety by withdrawing into a sort of shell of passivity, or passiveness. As a result of previous frustrations and disappointments, we all learn to protect ourselves by lowering our expectations and by restricting the emotional involvement in the attainment of our goals. This reaction is well expressed in the common saying, "I don't dare to even hope"...(and of course, implying that a particularly desired event would come about). Likewise, the boy who has been terribly disappointed in his first love may be very careful not to allow himself to become so emotionally involved in subsequent occasions, or he may use another mechanism...that of rationalization, and say that well, "love is for the birds. This isn't very important, and only fools fall in love", etc. Many individuals who have been badly bruised by life's blows, become cold, detached and aloof, and are unable, often, to either give or receive normal affection. In more extreme conditions of long continued frustration, such as in chronic unemployment, or prison confinement, many persons lose hope, become resigned and apathetic and adapt themselves to a restricted way of living with an extremely low level of aspiration. Such broken individuals protect themselves from the bitter hurt of sustained frustration and disappointment by giving up and becoming passive recipients of whatever life brings to them. Another method of insulating ourselves emotionally, is to avoid competitive activities or situations in which we might not compare favorably with others. Used to a mild degree, emotional insulation is an important means of defense against disappointment and hurt. Unfortunately, when used in a more marked degree, it reduces the individual's healthy vigorous participation in life's problems and leads to shallowness and a blunting of affect, or the ability to feel and empathize with others.

12. ISOLATION, and this is sometimes called INTELLECTUALIZATION or DISASSOCIATION

Intellectualization means emotional insulation by distorting, or cutting off the emotional charge in a situation which might exist. The hurt, for instance, concerning a loved one's death is reduced by saying that this person lived a full life, or that this person died mercifully without pain. Catastrophies are often interpreted within the framework of well, it's the will of God, or an act of the Lord. Cynicism may become a convenient means of withdrawing emotional support from our ideals. We may reduce guilt feelings over unethical behavior by emphasizing the cultural relativity of ideas of what is right and what is wrong. Often the glib admission that we should work harder, or we should be less selfish and more interested in the welfare of the others, seems to cut off a good deal of the guilt that normally accompanies unethical behavior, without, however leading to any positive action. In such isolation reactions, rationalization and other ego-defense mechanisms may play a prominent role, but it is the cutting off of the normal affective charge, or feeling tone by means of intellectualization that we are primarily concerned with here. Emotional conflicts may also be reduced through the process of isolating certain attitudes and dimensions of the personality. The confirmed believer in democracy, for instance, may also believe in racial discrimination. The ruthless and dishonest business person may also be a very kind father and a staunch and faithful pillar of the local church, or in his local society. The individual may resort to a rationalization to make such incompatible values seem more consistent, but usually even he is unaware of his inconsistency. The essential process seems to be one of unconscious isolation in which one's attitude is disassociated or segregated from another. Another phase that is sometimes used in connection with this same mechanism is that of logic-tight compartments, where one is able to keep two contradictory or conflicting feelings, attitudes, values, or what have you, separate from each other through the use of this type of mechanism.

13. REGRESSION

Regression is a defensive reaction, involving a retreat to the use of reaction patterns or behavior, which were appropriate at an earlier level of development. It involves a modification of behavior in the direction of more primitive infantile moods of behavior. When a new addition to the family, for instance, has seemingly undermined his status, an older child may revert to bedwetting, baby talk, thumbsucking, and other infantile behavior which once brought him personal, or parental satisfaction. The frustrated adult may return to the temper tantrums, which were useful during childhood, or the bride may run home to mother at the first sign of trouble. Perhaps regression is best typified by the tendency of older people to live more and more in the past. In fact, regression has been called the "old oaken bucket" delusion, because of its emphasis on the "superior" joys of the good old days. Regression can be readily understood if we remember the child's gradual shift from the position of helplessness and dependence on the parents, to one of independent action and responsibility. The development process from dependence to independence is by no means an easy accomplishment, and it is common for all of us, in the face of adult difficulties, to yearn for the carefree, sheltered days of less responsibility. Consequently, it is not surprising that in the face of severe stress, we may retreat from adult reaction patterns or behavior, to a less mature level of adjustment. We might expect something akin to regression to occur merely on the basis of the frequent failure of more recently learned reactions to bring satisfaction. In looking for the other more successful modes of adjustment, it would be only natural that we should try out discarded patterns which previously had brought satisfaction. However, regression is a more comprehensive reaction than merely trying out older modes of response when new ones have failed. Because in regression, the individual retreats from reality to a less demanding personal status, one which involves lowered aspirations and more readily accomplished satisfactions. The collapse of adult attitudes under the strain of frustration, or conflict is a very common form of ego, or self-concept breakdown. In its most dramatic form, it is seen in mentally ill adults, who show extreme regression to infantile levels of behavior, so that they are unable to wash, dress, or feed themselves, or to even take care of their eliminative needs. In some cases they even seem to curl up in a position similar to that often observed among young children, especially babies.

14. UNDOING - ATONEMENT

Undoing is designed to negate, or annul, some disapproved thought, impulse or act. It is as if the individual has spelled a word wrong and used an eraser to clear the paper and start over, apologizing for wrongs committed against others - penance, repentance, and undergoing punishment are all forms of undoing. Undoing apparently develops out of our early behavior in which we are made to apologize, or to make some restitution, or are punished in some way commensurate with our socially disapproved behavior. Once the apology, or restitution, or punishment has taken place, our misdeed is thus cancelled out and we can start out with a clean slate and with renewed parental approval and affection. In this sequence of events we also learn that repentance, penance or restitution may enable us to avoid more serious punishment. Since we have all been taught that wrong doing inevitably leads to punishment, we have all developed various methods of atoning or undoing our misdeeds, that is, methods to avoid are often a punishment that would otherwise accrue. Sometimes we feel that the only atonement for our misdeed is punishment itself, and we may confess them in order that we may be punished and thereby pay for and erase our sins. Not infrequently, people who have committed crimes years earlier will confess to the police in order to be punished and to regain their self-esteem and sense of personal security. In some cases of neurotic instability, people even confess to crimes they didn't even commit. Where sins seem so great that the individual sees no hope of atonement for them, he may suffer such intense guilt, anxiety and self-devaluation that suicide seems the only way out. Since undoing is fundamental to the maintenance of ethical human relations, as well as to our self-esteem, it is one of our most valuable ego-defenses, particularly in combination with rationalization and projection. It serves as a potent defense against self-devaluation and guilt feelings.

15. SUBLIMATION

Sublimation, as it has been traditionally conceived, involves the acceptance of a socially approved substitute goal for a drive or goal, whose normal channel of expression is blocked. Of course, the area of most potent concern here in our society, generally deals in some manner with sex. Let us take an example, for instance. The girl who fails to marry may find a sublimated sexual outlet in becoming a nurse or in becoming a masseuse, (female massager) or in some other activity that is valued where she has close contact or is even intimate with people, but contact of a non-sexual nature. Some psychologists feel that the individual with sadistic impulses, the desire to hurt and inflict pain on others, might become a butcher or a surgeon. There is considerable doubt, however, as to whether any real process of sublimation actually does take place. For example, can a desire as basic as the sexual desire actually be sublimated? Kinsey and his collaborators find evidence of repression and substitution in this area, but hardly any evidence of sublimation in sexual behavior. Apparently sublimation insofar as it does occur, is based upon the utilization of general body energies in constructive activities, which indirectly reduce a tension built up around frustrated sexual, or other drives. Also, constructive activities keep the individual too busy to dwell on this source of frustration, or his blocked needs. Thus, even though sublimation is limited in its scope, it does have a great deal of individual and social value in producing socially approved activity where strong drives are frustrated and blocked.

16. SYMPATHISM - ACTING OUT

In sympathism, the individual strives to gain the sympathy of others by telling of his tough breaks, his illnesses, the fact that he is misunderstood and whatever other difficulties he may experience. In this way, his feelings of self-worth are bolstered despite his failure by the expressions of concern and sympathy of others who realize how difficult it must be for one who is in ill health, or who has had such bad luck, etc., to carry on. Acting out is an ego-defense mechanism in which the individual reduces the anxiety aroused by forbidden desires by actually permitting their expression. Thus, rather than trying to repress immoral or hostile desires, which are anxiety arousing, he simply engages in the behavior. Obviously, this is not likely to be possible under ordinary circumstances, unless the individual has very weak ethical or reality controls, or he is not very concerned with the consequences of his behavior. If this were not true, he would otherwise subject himself to the possibility of devaluating guilt feelings and social disapproval and punishment. However, there are times when particular conflicts or situations build up to such high levels of tension and anxiety, that almost any action is welcomed as a relief in order to get it over with.

SUMMARY

In our preceding discussion we have dealt with the major ego-defense mechanisms. It is worth re-emphasizing:

1. That these defense mechanisms are learned, adjustive reactions.
2. That they are motivated by the driving force of anxiety, aroused by threats to the self concept.
3. That they are present in both individual and group behavior.
4. That they operate on relatively habitual unconscious levels.
5. That they involve self-deception and reality distortion. However, these mechanisms are essential for the maintenance of ego-integrity and we all use them in various degrees and various ways. Consequently, they may be considered quite normal and even desirable in some cases. The exception is in those cases where they are used to an extreme degree at the expense of the ultimate adjustive efficiency and happiness of the individual, or at the expense, threat, or harm of other individuals composing our society.

I would like to review with you now a summary of the various definitions of the defense mechanisms we have covered so far:

1. DENIAL OF REALITY

In this, the individual protects the self from unpleasant reality by refusal to perceive or face it. Often by escapists' activities, like getting sick, or becoming preoccupied with other things.

2. **FANTASY**

This we can summarize by feeling the gratification of frustrated desires in imaginary achievements.

3. **COMPENSATION**

This is the covering up of weaknesses by emphasizing a desirable trait, or making up for frustration in one area by over-gratification in another.

4. **IDENTIFICATION**

This is the increasing feelings of worth by identifying the self with a person or institution of some standing or of some esteemed worth.

5. **INTROJECTION**

This is the incorporation of external values and standards into one's self-structure, or ego-structure, so that the individual is not at their mercy as external threats. This is the case that, "if you can't whip them, join them".

6. **RATIONALIZATION**

This is attempting to prove that one's behavior is rational and justifiable and thus worthy of self and social approval, and is done by giving "good" reasons for the real reason for one's behavior.

7. **REPRESSION**

This is the preventing of painful or dangerous thoughts from entering consciousness.

8. **REACTION FORMATION**

This is preventing dangerous desires from being expressed by exaggerating opposed attitudes and types of behavior and using them as barriers, or as screens from the unacceptable.

9. DISPLACEMENT

This is discharging pent-up feelings, usually of hostility on objects less dangerous than those which initially aroused the emotions.

10. EMOTIONAL INSULATION

Withdrawal into passiveness, or passivity, to protect the self from hurt.

11. ISOLATION

Cutting off the affective charge or the feeling tone from hurtful situations, or separating incompatible attitudes into logic-type compartments.

12. REGRESSION

Retreating to earlier developmental levels involving less mature responses and usually a lower level of aspiration.

13. SUBLIMATION

The gratification of frustrated desires, often-times sexual desires, in substitutive non-sexual activities.

14. UNDOING

Atoning for, and thus counteracting immoral or undesirable feelings and acts.

15. SYMPATHISM

Striving to gain sympathy from others and thus bolstering our feelings of self-worth despite our failures.

16. ACTING-OUT

Reduction of anxiety aroused by forbidden desires by permitting their expression. This is one you often times find in so-called adolescent behavior, or in the behavior of people whom we consider deviant where they actually do engage in such behavior.

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APPENDIX H

When a trout rising to a fly gets hooked on a line and finds himself unable to swim about freely, he begins with a fight which results in struggles and splashes and sometimes an escape. Often, of course, the situation is too tough for him.

In the same way the human being struggles with his environment and with the hooks that catch him. Sometimes he masters his difficulties; sometimes they are too much for him. His struggles are all that the world sees and it naturally misunderstands them. It is hard for a free fish to understand what is happening to a hooked one.

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APPENDIX I

The Self-Fulfilling Hypothesis and Educational Change*

by

Arthur P. Colardarci
Stanford University

> To the trainee: Ownership of an assessment (congruent sending) reduces the risk of the generalized evaluation becoming a self fulfilling prophecy and encourages alternative perceptions.

Early in the present century, a distinguished American Sociologist gave formal utterance to a social theorem that was probably understood at some level of consciousness centuries earlier. "If men define social situations," said W. I. Thomas, "they become real in their consequences." This theorem contains two propositions. First, and implied, is that we frequently respond to situations in terms of the meanings we invest in them rather than in terms of the "objective" aspects of the situations. The second and more critical proposition is that, having defined a situation in a given way, we may so act as to make the original definition become true--even if it were false. This, then is the self-fulfilling prophecy--an erroneously based prediction that becomes true because it is acted upon with the assumption that it is true, that is, the prophecy fulfills itself.

Perhaps an immediate example is needed to clarify this admittedly obtuse definition. Consider the extremely topical prophecy, "If negroes move into a white, middle-class neighborhood, property values will go down." If I, a white, middle-class neighbor, so define the situation and have some like-minded neighbors, the first intrusion of a Negro resident may produce a "sell-at-any-price" scramble--and, surely enough, "property values go down." The situation was falsely defined but became true because I acted as if it were true. Tragically, it was I who caused the lowering of property values, not the new resident.

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*The Self-Fulfilling Hypothesis and Educational Change by Arthur P. Colardarci, Stanford University. Presented at the Governor's Education Conference on Educational Issues in a Changing World, Kaanapali, Maui, Hawaii, November 20, 1965. Reprinted by permission of author on March 4, 1968.

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To summarize the phenomenon in Merton's words: "The self-fulfilling prophecy is, in the beginning, a false definition of the situation evoking a new behavior which makes the originally false conception come true. The specious validity of the self-fulfilling prophecy perpetuates a reign of error. For the prophet will cite the actual course of events a proof that he was right from the very beginning."[1]

There are, of course, self-destroying prophecies--the "suicidal prophecy"[2] --but we are not concerned with them here. It is also true that there are self-fulfilling prophecies that do not necessitate the assumption of a false definition of the situation. These, also, are outside our attention for the moment--although every educator should remind himself of the one offered by Goethe in one of the most moving lines of Germanic poetry:

> "If you treat an individual as he is,
> he will stay as he is, but if you treat him
> as he were what he ought to be and could be,
> he will become what he ought to be and could be."

My focus of attention in this paper is on prophecies arising from false--or possibly false--definitions of situations: to these I turn again.

As you either already know or can now guess, the self-fulfilling prophecy can be found in the domain of pedagogy. Indeed, my thesis is that such prophecies not only pervade our profession but, in many instances, have become so ritualized that their identification is extremely difficult. I wish further to argue that these prophecies are status-conserving; they may preclude, in fact, at the level of educational operations, whatever educational changes are defined as possible,in principle, at the level of intellectual strategy and institutional policy.

In the time available to me, I can only describe what I interpret to be some common prophecy-inviting situations in education. These are drawn, I must confess, from my own sinful past. They may prompt others to identify further situations and instances of more local relevance. The remedy for the illness (if such it be) is beyond my allocation of time and space--and probably beyond my allocation of competence.

(1) The uncritical use of measures of "intelligence" and its congeners ("scholastic ability", "aptitude", "talent", etc.) offers one of the most pregnant of self-fulfilling prophecy situations. Consider the following pedagogical parable. Mrs. Jones, school teacher, is expecting a list of her

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[1] Robert K. Merton, Social Theory and Social Structure, Free Press, 1957, p. 423.

[2] R. M. McIver, The More Perfect Union, Macmillan, 1948.

new fifth grade pupils with the IQ's for each contained thereon--which she will use to make three ability groupings ("Ravens", "Robins", and "Bluebirds", of course). She receives, at that moment, a list of her new pupils with the locker numbers assigned to each. Unfortunately, this list is untitled and she assumes that she has the IQ's she has been waiting for. Mrs. Jones makes her three groups, assigning children with low locker numbers to the "Ravens", high locker-numbered pupils go to the "Bluebirds", and the "Robins" comprise those children with locker numbers in the 95-110 range. She then proceeds to "enrich" and "challenge" the Bluebirds, hold "average expectations" for the "Robins", and "protect" and "non-frustrate" the "Ravens". And, lo and behold, the groupings "prove" to be correct--at the end of the first semester, the Ravens have made less progress than the Bluebirds! The correlation between locker numbers and school success is consistent with research findings (.50, of course). Is this story merely apocryphal? Probably. Could it have happened? Possibly.

(2) Another major breeding ground for self-fulfilling hypotheses is the domain of achievement test scores and teachers' grades. Having observed that John Pupil performs low in arithmetic, as evidenced by scores and grades in that curricular area, Mary Teacher is frequently tempted to conclude that "John will have difficulty in arithmetic in the future." Given this definition of the situation, Mary Teacher may so act as to make it certain that John will not make dramatic growth in arithmetic. How? By making John satisfied with his lower level of competence (i.e., John builds his own self-fulfilling prophecy), "protecting him from more difficult material, etc." When all of the available pupil information is brought together for the uncritical teacher in that "contract with destiny", the cumulative record, such an uncritical teacher may build self-fulfilling hypotheses so strong as to defy either identification or destruction. How often, for instance, have you heard a phrase of this order: "John is a C student"?

The foregoing discussion is not to gainsay the value and necessity of tests. I firmly believe in and support their use. The point of concern is the uncritical or unsophisticated use made of such tests at the level of pupils and teachers.

(3) For my third error-inviting area I am indebted to whoever made the statement, "State Departments of Education will not change." It is easy and even fashionable to equate governmental complex organizations with rigidity and immobility. It may be that the charge is correct. On the other hand, if the definition of such departments as "unchangeable" is false but is acted on as true, change can take place only with great difficulty, if at all.

(4) Perhaps the most subtle and powerful self-hypotheses in pedagogy arise in connection with social-ethnic-racial phenomenon--as they also do in non pedagogical areas. There is little doubt in my own mind that Negro-Americans, as a group, do less well in school than white-Americans partially because teachers expect them to do less well. I will not belabor the point further since it is probably obvious. If you are doubtful, examine closely the school-related differences among social, ethnic or racial groups and see if they do not also conform to the social sterotypes we learned at somebody-or-other's knee. Then, consider, as an additional parameter of the situation, the

meaning of James Baldwin's advice to his nephew: "The trouble with you is that you are beginning to believe what the white folks say about you."

What I suggest above does not exhaust the range of possible sources for self-fulfilling hypotheses. They include the areas of sex differences ("girls are more verbal than boys"), supervision ("Mary Teacher will never learn how to control a class"), administration ("Teachers do not have useful new ideas"), school-home relations ("Parents are the last people who should have children"). The examples given, however, may suffice to clarify the meaning of the self-fulfilling hypothesis, its relevance to educational practice, and its conservative power in attempts to bring about institutional changes.

Can anything be done to reform this variety of human error? Yes and no. In the case of educators who have formed and need logic-tight categories for viewing people--and have practiced these categories for a generation, I am not sanguine. In the case of the rest of the profession, it may be sufficient, or at least heuristic, merely to realize that self-fulfilling prophecies exist in the behavior of many educators--and even, perhaps, in ourselves.

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FATHER-FIGURES

by Joel Grey

(One of the theatre's brightest and newest stars, Joel Grey is currently playing the title role in the musical hit, GEORGE M., and before then was recognized for his brilliant work as the sardonic master of ceremonies in CABARET. In addition to his work in the musical theatre, he has also played dramatic roles and appeared in motion pictures and on television.)

I once had a certain director who used to say to me when I acted in plays as a child, "You're going to be wonderful, but remember: don't wriggle." Strange how I've never forgotten that. But, then of course, that director was much more than merely a director to me.

Everyone in the theatre at one time or another comes under the influence of such people. Call them our artistic fathers, if you will; for often they have as much, if not more, to do with an actor's career than parents of the more normal variety. Those of us who have been lucky enough to achieve some success as entertainers can look back and recognize the people who were crucial in that success. Not just because they encouraged us or gave us good roles, but because they gave more of themselves to us than was necessary and so helped to form us as people in the theatre. Without them, none of us would be the kind of actors and actresses, the kind of people we are.

In my own case, there have been three or four such "fathers" who were particularly important. Directors have always been telling me to stand still, but that man who told me not to wriggle was the first theatre-father I had. It was at the Cleveland Playhouse, known for many years as one of the finest of our regional theatres, and the director's name is K. Elmo Lowe. The Playhouse is the place where I really began in the theatre, as a member of a children's theatre group called "The Curtain-Pullers." Most of the time we did children's plays, such as QUEEN OF HEARTS or HURRICANE ISLAND. But the regular company was doing Paul Osborn's marvelous play about death, ON BORROWED TIME, and which was about a grandfather and a little boy. I was ten years old at the time that Mr. Lowe picked me to play the boy's part.

What he did for me, quite simply, was to teach me how to act and give me a foundation. He is a kind, witty, warm man, and from him I got an understanding of the theatre I have never forgotten. Certainly it was through him, too, that I became permanently attracted to the theatre as a way of life. Children are so receptive at that age; they can learn good things or simply pick up a lot of bad habits.

APPENDIX J

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Fortunately for me, I came into contact with somebody good, somebody who did more than simply direct me in the role--somebody who took the time to give something of himself and thus influenced the rest of my life.

Not long afterward, my family moved to Los Angeles, where I found my second stage father--Eddie Cantor. I was eighteen by then, and Mr. Cantor took me under his wing, put me on his television show and had special material written for me. But even more than that, he took the time to advise me on my career in general, and I had the benefit of all his experience. Unhappily, shortly after that he became ill and retired, but I still have a very close friendship with one of his daughters (of the famous five).

By then I had moved on to New York, where I began by working in night clubs. I wasn't happy with it, though, and after a while I gave it up and went back to the study of acting--which brought me into contact with two other men who have been very important to me, Sanford Meisner and Wynn Handman. Both of these teachers stress the value of a theatre that has dimension. That is to say, a kind of theatre which approaches something that an audience can recognize as real, full of blood.

The main reason that all of these several fathers are so important to any performer is because any moment in the theatre is really a summary of everything the performer is up to that time. The moment comes out of whatever he's learned about acting and about himself; all the past influences are there with you. The best example I can give is the role of the master of ceremonies in CABARET. It still surprises me when I think of the way it summarized everything I was at that moment. Everything went into it--even my wife's old make-up box from the days when she was an actress. I actually used a shade called "Juvenile Pink," which no one had used in years. But, the point is, my work in that show was part K. Elmo Lowe, part Eddie Cantor, part Wynn Handman and Sanford Meisner. And all me. The way I thought about the character--which was actually quite serious. Many people are astonished to hear of seriousness in connection with the musical theatre, but I don't know any other way to do it, to make it true, to make it reach audiences.

So I'm happy to admit the influences on me. I feel very strongly that all of us--whether in the theatre or not--have several fathers other than our real ones, fathers who shape and inspire us with some dream of what is important and good. In fact, it wouldn't surprise me if some day I were back in Cleveland playing ON BORROWED TIME again. Except that this time I'll play the grandfather. It would be very much appropriate, I think. Because isn't that what we do? Emulate our fathers, and then become the same kind of father for those that follow us.

THE JOHARI WINDOW

(Developed by Joseph Luft and Harold Ingham)

Some years back, Joe Luft and Harold Ingham presented their model illustrating interpersonal relationships in terms of awareness. It is being presented at this point to help clarify some of the nature of human relationships between individuals and what happens in group situations.

If we can note then the four quadrants which constitute the Johari Window, we can consider its implications.

	KNOWN TO SELF	NOT KNOWN TO SELF
KNOWN TO OTHERS	I Area of Free Activity	II Blind Area
NOT KNOWN TO OTHERS	III Avoided or Hidden Area	IV Area of Unknown Activity

AREA I --- Area of Free Activity. This describes that area of behavior which is known both to self and to others. It is that area where one is free to be oneself and to perceive others as they really are.

AREA II -- Blind Area. This area represents those behaviors and values which others see in us but which we are unaware of.

AREA III - Avoided or Hidden Area. Here is that area representing those things we know about ourselves but do not reveal to others.

AREA IV -- Area of Unknown Activity. There are things operating in all of us about which we are unaware and others as well are unaware. We know they are there because eventually some come to the surface and it is then realized they have been influencing relationships all along. AREA IV then, represents these unknowns.

As an individual relates to another or to a group, as their experience indicates to the individual he may function more freely, then AREA I can grow and AREA III will become smaller. As individuals find it is safe to risk exposing some of those hidden or avoided areas, more behavior will enter the free activity area, and less will remain to be avoided or hidden. The more acceptance is realized the freer the individual is to risk. As trust grows there is less reason to protect. It will take longer for AREA II to reduce since the psychological need to shut out or deny some behaviors may well have "good" reason behind it. As trust develops between individuals and open confrontation can be dared, the individual will begin to "hear" others perceptions which heretofore had been denied. AREA IV will reduce in size very slowly and probably only after II and III have been decreased. If we can consider that it takes energy to maintain the status quo of the four areas, and certainly significant amounts to maintain II, III, and IV, then the smaller we can make them, the greater amount of energy is avilable to function in and expand AREA I.

Consider further the relationship of these four areas to intergroup interaction. Again AREA I refers to those behaviors and values known to both groups; AREA II, the behavior a group is blind to but other groups note, e.g., prejudice; AREA III, those behaviors the group knows of but keeps from the knowledge of the other group; AREA IV, the unknown area, refers to those behaviors of one group that neither are aware of. As a group through the interaction either directly or indirectly, learns new things about itself, AREA IV becomes smaller and one of the other three will grow.

PRINCIPLES OF CHANGE

a. A change in any one quadrant will affect all other quadrants.

b. It takes energy to hide, deny, or be blind to behavior which is involved in interaction.

c. Threat tends to decrease awareness; mutual trust tends to increase awareness.

d. Forced awareness (exposure) is undesirable and usually ineffective.

e. Interpersonal learning means a change has taken place so that Quadrant I is larger, and one or more of the other quadrants has grown smaller.

f. Working with others is facilitated by a large enough area of free activity. It means more of the resources and skills in the membership can be applied to the task at hand.

g. The smaller the first quadrant, the poorer the communication.

h. There is universal curiosity about the unknown area; but this is held in check by custom, social training, and by diverse fears.

i. Sensitivity means appreciating the covert aspects of behavior, in Quadrants II, III, IV, and respecting the desire of others to keep them so.

j. Learning about group processes, as they are being experienced, helps to increase awareness (larger Quadrant I).

k. The value system of a group and its membership may be noted in the way unknowns in the life of the group are confronted.

l. A centepede may be perfectly happy without awareness but after all, he restricts himself to crawling under rocks.

Having familiarized himself with this outline, each group member might learn to use it to help himself to a clearer understanding of the significant events in a group. Furthermore the plan is sufficiently broad and loose so that it may have heuristic value in stimulating the identification and elaboration of problems in new ways.

Joseph Luft's Group Processes: An Introduction to Group Dynamics, from Chapter III of the above, "The Johari Window, A Graphic Model of Awareness in Interpersonal relations", pages 10-12, copyright 1963 by Joseph Luft and published by National Press Books, Palo Alto, California. The concept of the Johari Window is explored in more detail in Joseph Luft's new book, Of Human Interaction, scheduled for publication in Spring, 1969, by National Press Books.

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APPENDIX L

A PROBLEM SOLVING PROCESS TOWARD SOCIALIZATION RATHER THAN ALIENATION

Teacher:	(The "helping person" clarifies her role.)	Boys and girls, one of my jobs is to help solve problems --- problems that get in the way of our feeling good about ourselves, problems that get in the way of the fun we have on the playground, problems that get in the way of the fun we can have in learning.
	(Invitation to work together)	I am wondering if you will work with me to see if we can solve a problem that is concerning your teacher and your principal.
	(Clarifying the social skill expected.)	When we solve problems, we carry on what we call a "group discussion." You know what that is and because there are many persons who will want to talk, what do we do? (Tom's hand goes up.) Tom, what do we do?
Tom:	We take turns.	
Teacher:		Yes, we take turns, don't we? And how do we get the floor so we can each have a turn? Yes, Jim?
Jim:	We raise a hand.	
Teacher:		Yes, Jim. Do you think each of you can be in charge of this social skill so that we can work effectively together? Everyone raise his hand before he talks, as Jim says.

Teacher:	(continued)	Tom, will you find the card that says, "Group Discussion" and place it in the chalk tray (see illustration on page 59 of SELF ENHANCING EDUCATION by N. Randolph and W. Howe, 1966). Thank you. I'm sure each one of you can manage yourself as we carry on our discussion. I'm so glad all of you have your names on your desks so I can come to know who you are.
	(Presenting the problem)	Now, the problem as I understand it is this: Your teacher and your principal are concerned that there is much calling of names and fighting on the playground and as you come into the building.
	(Gathering Data)	I'm wondering if we can talk about what has been happening?
Bruce:	Everybody keeps fighting and hitting everybody.	
Teacher:		Bruce, you feel a lot of fighting and name calling is going on?
George:	Some people wait after school so they can beat each other up after school.	
Teacher:		Sort of waiting around to fight?

Gary: Somebody will start something and then call out after school to fight and somebody won't want to fight, and then he is called chicken.

Teacher: Gary, I think I'm hearing by your voice that it doesn't feel very good to be called chicken when you don't want to fight. Is this right?

Gary: Yes, that's right. Nobody likes to be called chicken.

Teacher: Yes, Bob?

Bob: People don't like to be called names and that makes them fight.

Teacher: It hurts and makes one angry to be called names, and then the fighting begins?

Vivian: Somebody calls somebody names--then somebody goes and tells, and then they call him baby.

Teacher: If you go for help, Vivian, then you are called baby and this doesn't feel very good either?

Vivian: Yeh, or they call you a tattletale.

Teacher:		And this hurts too!
Paul:	They call names and then call you out to fight, and it gets bigger and bigger.	
Teacher:		One thing leads to another until there is much trouble?
Ruth:	One person is always bad in class. When one person is bad in class and he keeps being bad, the whole class is against him. They shouldn't do this.	
Teacher:		You are saying that the class should not gang up on him? Or, that he shouldn't be bad all the time? What are you saying, Ruth?
Ruth:	Both things.	
Teacher:		Yes, Jim?
Jim:	They are just trying to be big shots. They think they are real BIG.	
Teacher:		Jim, are you saying that you think some persons do these things in order to feel important?

Jack: Yeh, when people call each other out, they're just trying to look tough.

Teacher: Jack, are you saying that the calling out is a way of feeling bigger and more important?

Jack: Yes.

Roy: Sometimes when you go out to fight, their big brother takes over and the guy that called out chickens out.

Teacher: A bigger boy takes over because the one who called out is afraid. Is this it, Roy?

Frank: They tell big stories about themselves, like they won a big medal or something.

Teacher: I think I'm hearing Jack and Frank say that some of the fighting is going on because some feel it is necessary to be big shots.

Mark: (Clarifying the hidden problem) Well, the only reason everybody is doing all these things is because they are trying to make friends (much nodding of heads).

Teacher: Now, let me see if I can tell what I have been hearing you say. The calling of names and the fighting and the calling out to fight has been going on because you were trying to make friends. Is this the hidden problem with which we have been struggling? (much nodding of heads.)

(Venting)

Susan: Yeh, you make a friend and then that friend goes away to play with someone else and then you stand there all alone.

Teacher: This feels bad, Susan?

Susan: Yes, it feels awful.

Steven: (silent until now) You come up to a game and you try to get in, and they shut you out and there you stand alone.

Teacher: It feels awful to be shut out and stand outside alone?

Dick: It sure does. Everybody can't be a star and how can you get any better if you can't practice. I ask my brother if I can play at home with his friends and he says, "NO," and I get real mad.

Teacher:	(Inviting solutions)	If we need friends very badly and we aren't very satisfied with the way we have been going about it, I'm wondering what we can do about this problem.
Jack:	Don't call each other names.	
Teacher:		Now that we know calling names is painful, stop it?
Susan:	Don't fight.	
Teacher:		The fighting hasn't made friends? You can stop it?
Dick:	Be nice to other people.	
Teacher:		Be aware that our actions can give pleasure or pain?
Ruth:	Ignore them when they call you names.	
Teacher:		Don't respond to their attempt to get your attention in a hurting way?
George:	Don't try to be a big shot.	
Teacher:		Now that you know that being a big shot doesn't make friends, you can stop trying that?
Gary:	Make more than one friend.	
Teacher:		Invite other than one to join you?
Bob:	Get your old friends and your new friend together.	
Teacher:		Offer to include the old ones and the new ones?
Vivian:	Let people into the games. Remember how it feels to be left out.	

Teacher: Know that being left out of games is painful, try to honor the request to enter?

Bruce: Remember how it feels to be lonesome.

Teacher: If you can be aware of the pain of loneliness, you can behave in a more helpful way?

(Summarizing the solution and agreeing to act.)

Well, it seems to me that you have suggested many ways to begin to solve this problem. You have suggested that everyone might try to stop the name-calling and the fighting and the calling out after school. You have suggested that everyone might try to remember that most of us are lonely and need to be accepted by others.

You have suggested that everyone might try to play with more than one person so that there is more opportunity to make more friends. You have suggested that everyone try to let others into games when they come up and ask to get in. Since we have SO MANY possibilities, how would it be if each one tries as many as he can and we'll see what happens. Is this a good plan? (Nods of agreement)

(Providing for evaluation)

Very well, suppose we try this for a week, and then at this time next week, I'll come back and see how it's going. You really know how to work on problems. I think you will be able to solve this one and overcome this loneliness.

ONE WEEK LATER

Teacher: Remember when I was here a week ago, I told you I would come back today to see how your plan was going, and at the last meeting, we decided that the problem seemed to be that everybody wanted to make friends?

We were having a hard time making friends. We had been going about it in the wrong way -- we had been fighting and quarreling and then we had been calling out, and then when people didn't come out to fight, we had been calling them chicken. A lot of people were having trouble because they would find a friend and then that person would go away and they would not have any other friends.

Another thing that we were struggling with was the fact that sometimes we wanted to get into a game and people didn't want to let us in and we stood right there and felt so alone because we couldn't get into the game. And then we had a lot of ideas that we thought we might try.

So I'm wondering this morning if we can talk about them. Did you try some of these things, and how do you feel they're working?

Could we carry on the same way we did before? You know the skill, the social skill called group discussion, and you showed me the other day you know how to do this; so I'll put up our Group Discussion sign here, and you can be in charge of this, can't you? I won't have to talk about what the skill is and how we do it. Okay? Understand? Are we ready then?

Did you try any of these things? Do you think they are working? Who would like to talk first, Tom?

Tom: Some people just ignore it. They forget and call you out. Then when you say, "We're not supposed to fight," they go, "Oh yeh."

Teacher: Tom, some children sort of ignored our new ideas and then when they were reminded, they remembered? Yes. Okay. Jim?

Jim: When you're playing a game and they say, "No, you can't play," and you say, "Remember what we were talking about?" and then they say, "Okay, you can play."

Teacher: Did somebody really say, "Okay, you can play," Jim? Well, isn't that interesting? Am I hearing Jim and Tom say that maybe our new plan worked a little bit after we were reminded?

Jim: Yes, it did work.

Teacher: Jim, by your voice I think I hear that you are happy about this. It makes you feel better?

Jim: Yes.

Teacher: Jim says he's feeling better, he's feeling pretty good. Gary?

Gary: Well, me and Bruce are playing a lot together. I mean we do a lot of stuff together.

Teacher: Gary, now you and Bruce have a new kind of a friendship?

Gary: Uh huh.

Teacher: I think from your voice that this feels kinda good.

Gary: It does. Yes, it does.

Teacher: Feels better than the other way? All right, what else can we hear? Steven?

Steven: Well, Bob and I got along pretty well this week.

Teacher: You and Bob, this last week, you were getting along better than you did before? Is that what I'm hearing?

Steven: Yes.

Teacher: Bob, do you feel the same way about this, that you and steve are building a kind of relationship here?

Bob: Yes.

Teacher: Well, for goodness sake. This is interesting, isn't it? Roy?

Roy: You should share your life with others and they should share their's with you.

Teacher: Roy, am I hearing you say that when we share our life with others that it does something good to us?

Roy: Yes.

Teacher: All right! Anybody else have anything he'd like to....(Dick's hand is up). Dick?

Dick: I tried it.

Teacher: You tried the plan?

Dick: I made three friends.

Teacher: You made three friends, Dick? Three more friends than you had the week before?

Dick: I didn't have any last week.

Teacher: And now you have three. Well, my goodness! Yes, George?

George: I got more friends, too.

Teacher: You had more friends this last week. You voice says this feels good.

George: Yes, it does.

Teacher: Vivian?

Vivian: I started playing with some of my old friends last week because last time I was playing with only my new friends.

Teacher: Now you can play with the old friends and the new ones, Vivian?

Vivian: Yes, I can.

Teacher: Am I hearing that this plan is beginning to work? That you're in charge of this plan?

APPENDIX L

PROBLEM SOLVING IN 2nd GRADE: MAKING FRIENDS

Teacher:	Identify learning problem and Set social skills and State problem and Call for a discussion.	Boys and girls, I am here today to talk with you about a concern your teacher has expressed to me. Do you suppose we could talk about it? If we do, how will we go about it? What will you need to do? Listen? Yes. Talk one at a time? Yes. What do we call this way of working? Group discussion? Yes. Can you do it? I'm sure you will try hard. Now here is your teacher's concern: She is worried that you are having trouble making friends and keeping them and that some of you are being made unhappy because of this. Can we talk about what has been happening to cause your teacher to have this worry? Cynthia?
Cynthia:	I can't find my friends!	
Teacher:		You are just saying that you don't know where they are; that there are a lot of bodies around but you just don't know who are your friends and that's a pretty lonely feeling?

Cynthia: When I get on the playground, I don't know where they are playing.

Teacher: You don't know where they are playing on the playground and you need to find some way to locate them at recess time?

Cindy: Sometimes I go over to a person that I know and ask him if I can play with him and he says NO.

Teacher: This makes you feel that you are not accepted and that they don't really want to make friends with you; and, this is pretty painful, Cindy? It kinda hurts when someone says "I don't want to be your friend"?

Alicia: Whenever I try to make friends, I can't find anybody I want to play with...anyway they don't want to play with me!

Teacher: You're saying you're having a hard time tracking down where they are, and when you go toward them, they say "I don't want to play with you!" Is that right? This is a kind of hurting feeling, is it?

Clay: My friends hurt me sometimes!

Teacher: Your friends do hurtful things to you and this makes you back away and not go near them again?

Jerry: Every time I'm in the backyard and I look over the fence and see my brother and some of his friends and I ask them if I can play with them, they say NO and they act real mean.

Teacher: Not only here at school is it difficult but at home it is difficult also, especially with a big brother?

Aimee: The big kids at lunch time, they play, they well...and I can't find my friends.

Teacher: You're saying there isn't any area where all your friends get together so you have to hunt all over the big area?

Pam: Sometimes somebody who I think is my friend is with somebody she likes and when they're together and I go there, she says "Go away, I don't want to play with you any more;" so I don't have any more friends---I don't have anybody to play with.

Teacher: When the other friend comes along they kinda shut you out, is that what you're saying, Pam? And this is hurtful when they can't include you?

Alicia: When I'm at home, when I want to play with somebody, I don't have anybody to play with because the only one that is around me, that lives around me is Steve and nobody else is around me in my class or anybody. No other kids that I want to play with or hardly any kids live around there!

Teacher: You live in a neighborhood where it's kind of lonesome because there aren't any children around you could play with?

Cynthia: Well, I have these two girlfriends and sometimes when they come over to my house they both want to play something different and then they just want to go away and play with someone else so that they can have somebody else that wants to play their game because they both want to play a different game...

Teacher: ...children are saying "If you don't want to play the games we want, we will find someone else who does?" and this gives you a lonesome feeling when you are left out?

Cynthia: ...but they both want to play a different game!

Teacher: They can't agree on the kind of game, and still won't include you. Then they go away and don't take you along?

Jerry: Everytime when I get home from school I do down to Clay's house and knock on the door and then I wait, then no one answers so I go home and call him for about 15 times and no one answers...

Teacher: You know that he's there...that someone's there and no one answers?

Jerry: Yes, I think...

Teacher: You think he's there, but you don't really know and so you wonder if he would rather not play with you?

Tom: I always get some friends in a sort of fight because they want to sit together without me.

Teacher: You're saying that sometimes in your classroom, they shut you out, they don't let you sit next to the people you want to and this starts a quarrel?

Cynthia: Sometimes when my friends are out on the playground and I can't follow them I'm thinking of someone that I want to sit by and then when they say I'm going to sit by you, I move my desk over and then they say NO, I'm sitting by somebody else.

Teacher: In other words, you want to sit by someone and when you try to they say there is no room for you? This is painful?

Cynthia: Like it was Pam that I wanted to sit by her and then I moved my desk by her and then she said that she's sitting by someone else---she changes her mind and sits by somebody else.

Teacher: And she doesn't want to sit by you too? She can't let you in?

Alicia: Whenever I start to make a friend, somebody makes a friend before me and she says she's gonna play with me, and the next thing I find that she's playing with somebody else.

Teacher: Pretty hurtful when someone takes your friend away? Donna?

Donna: When I was playing with someone, with another person and then my brother comes along and takes them away...

Teacher: ...and takes him off and you found yourself all alone again and this is a lonesome kind of feeling, isn't it? Jerry?

Jerry: Yes. Every time I go to the theater or something with my mother, my sister, and my other brother, my mom gets in first, then my sister, then my big brother, and my other brother and I have to sit on the other side alone.

Teacher: Even family members seem to shut you out sometimes and this is pretty hurtful? Katie?

Katie: Sometimes when I'm playing with a little girl, my brother or a big girl comes over and takes her away...

Teacher: ...and leaves you lonely? Ray?

Ray: When my friends come over and they want to play TAG, they run so fast I can't catch up and they sorta leave me out.

Teacher: That feels kinda bad and does not make you very happy?

Ray: Yes.

Teacher: Introduce the hidden problem:

Now boys and girls, let me tell you what I think I'm hearing. I think I'm hearing that you are trying to make friends and that you need friends and that you keep on trying to do it in a different way; and, as you do it you get a lot of pain because you aren't able to really do it so that it really works the way you want it to, is that kinda what we're really up against?

Ray: Yes.

Teacher: Call for solutions:

Now, if that's our problem, that we need friends and we try to make them, one person says he knocked on somebody's door, another asked somebody to sit by you and then they decide they don't want to, and this makes you feel lonesome. Now if these are the kinds of things you're trying in order to make friends, and yet you're not being very effective in it ---and you know what 'effective' means---it means that we have not been able to make it work very well; now I want you to put your real thinking caps on and see if you can come up with what you suppose we could do about all this? Could we come up with some kinds of solutions? What do you think, Cindy?

Cindy: If everybody tried to be nice to everybody.

Teacher: Are you saying that when somebody comes up to try to be a friend that you try to include this person and to be nice about it?

Cindy: Yes.

Donna: If somebody is left out or something when playing a game, let them in.

Teacher: If somebody has been left out, instead of saying "Go away, you can't play" let that person in and try it because now we know how lonely it is to be shut out? Is that what you're saying? Donna?

Donna: Yes.

Ray: When we're playing hopscotch and somebody comes and wants to play, it's hard to let them in when we're already started...you want to but...

Teacher: You're saying it's a little bit difficult because the game is underway? Greg?

Greg: You'd have to start all over again...

Teacher: Are you saying, Greg, that if you let them in, you'd have to start all over again and this makes it very difficult?

Greg: Yes, because after you start, it wouldn't be fair because he would be farther up if he started when we did.

Teacher: Anybody have a solution to this? Instead of starting again, can anybody think of a way we could let him in? Cynthia?

Cynthia: You might let him in about where you are.

Teacher: You're suggesting that he might be let in, in the same place you are as a possible solution? Alice?

Alice: That wouldn't be fair because then they would have more than we did. If Greg was let in where we are, then Greg would have more points because they didn't even have any turns yet.

Teacher: You feel that Cynthia's idea might turn out to be unfair to the others? Jerry?

Jerry: Give him free points.

Teacher: Jerry says we could give him some free points up to that point, is that right, Jerry? Yes, Katie?

Katie: When you're playing hopscotch with six, if they wanted to let somebody else in, two people who were up higher could stop and let the other one in.

Teacher: ...and catch up to that point, you could take a little time out? Cynthia?

Cynthia: When playing a game, if someone asks you if you will hand them something, some people they just say NO, but we could get up on the chest and hand them what they want.

Teacher: This is a kind act that would make them feel good?

Cynthia: If it is too high for them to reach and you were close, you could just reach it for them.

Teacher: This could be a nice kind act? Jim?

Jim: If you're playing hopscotch and somebody comes and says that they want to play, you should let them have as many turns as you had.

Teacher: You're saying this would be another kind of solution, that you'd give them a chance to catch up? Katie?

Katie: Sometimes when we're playing hopscotch and somebody else comes along and she takes the hopscotch away from us.

Teacher: You are posing another kind of problem, aren't you? What could we do about this? Greg?

Greg: You could tell her that you're using it and to put it back.

Teacher: You're saying that you could tell the person you are using it and to return it? Or, not to kick it out in the first place?

Greg: ...and think before you do it!

Teacher: Think before you do it might be another? Cynthia?

Cynthia: Someday if you were playing hopscotch and they kicked it off, don't get mad, don't hit 'em, just ask them if they would like to play with you.

Teacher:		Sort of seeing their behavior as wanting an invitation to join you to play, Cynthia?
Cynthia:	Just invite them after they do that and don't get mean and then they might like you.	
Teacher:		Ask them to join in with you? Katie?
Katie:	Yes, but sometimes it's the 5th and 6th graders who do it!	
Teacher:		Sometimes the older children who wouldn't usually be playing with you do it?
Cindy:	Sometimes when you're playing a game, some people say that they got there first but they really didn't because you got there.	
Teacher:		You are asking what can you do when people claim they got there first and you really did? Alicia?
Alicia:	I think...let them have it even if you got there first.	
Teacher:	Pose remaining problem left unresolved.	You might say, "I think I got here first, but you go ahead this time"? Now, boys and girls, we still have one problem we haven't offered solutions for yet. What do we do when we try to sit next to a person and he says "Yes, you can sit

Teacher: (continued)		here" and then suddenly says "Now I'm going to sit by someone else" ? Cindy?
Cindy:	Well, we could take turns---we could sit by her until she changes her mind. She could take her turn and then I could take my turn.	
Teacher:		Then you could share by taking turns? Could all three sit together? Yes, Cindy?
Cindy:	I could sit by two people.	
Teacher:		Could we enlarge our circle and let another person in who might be lonely? Karen?
Karen:	I would say "I'm here to be friendly with you."	
Teacher:		You're saying that instead of going away that you would move a little closer to say "I'd like to be your friend and I'd like you for a friend"?
	Indicate solutions, charge the children and teacher with implementing them, and establish time to evaluate how well the solutions have worked.	Now, boys and girls, I think you've got some good solutions to this very difficult problem. I am wondering---would you like to work on the solutions for a week and then next week about

Teacher: (continued)

this same time I'll come back and see whether our solutions are working for us a little bit? Do you think we could do that? I think you solve problems very well. I think you can get in charge of this problem. We'll see what happens in a week now that we're so aware that loneliness is a part of all of us and that we do not like it. Maybe we can do something about it, okay?

APPENDIX L

POWER TO CHANGE ENVIRONMENT
(A problem solving process)

Teacher: Boys and girls, I have a concern that I wish to pose so we can talk about it. Try to see what's happening, and what kind of feelings you have, and try to come up with some solutions. What social behavior will you be responsible for if we work on a problem in this way? Yes, Steve?

Steve: Group discussion.

Teacher: Yes, a kind of group discussion---will somebody post that social skill so we can all see it? Now, do you know how to carry on a group discussion? Do we all talk at once?

Steve: No, we don't.

Teacher: No! What do we do?

Steve: We raise our hand.

Teacher: Yes, we raise a hand. Thank you, Steve. All right, I can see by your bodies that we are ready to begin. The concern I have is that when a teacher goes away because he's sick for the day, or absent for some good reason and then you have a substitute come in to help for the day or days when the teacher is gone, such days are not very happy ones and I get concerned because we want all the days for boys and girls to be happy. I'm wondering, can we talk about what your feelings are and what happens when you have a substitute? Chuck?

Chuck: Well, we're so used to the teacher, the old teacher, a substitute is not the same as a regular teacher and it's kinda hard to adjust to her--and all of a sudden the substitute gets mad at you and everything...

Teacher: A different person with a different way of doing things. As a result you feel uncertain and this uncertainty causes you to misbehave and then the teacher gets angry? Tracy?

Tracy: Uhhh, I think that, well see, when a teacher's sick or something, a substitute comes in; the kids just think, well, a substitute isn't a real teacher so we can really have fun, you know, playing around instead of doing work.

Teacher: A feeling that there isn't the kind of control here when the substitute comes so you can goof off and not work. Yes, Alice?

Alice: Well, like you said "taking advantage"; well, see, she doesn't know if you're a good student or not and so we take advantage.

Teacher: Get in a little power struggle with the teacher to see what she will take and what she won't take?

Marie: Well, I think that Tracy is partly right, because, well, some kids they do take---well mostly not---some boys and some girls, they take advantage because they think because if the substitute teacher's here, she can't hit us or anything. She's not a real one, you know, she's not gonna stay, you know, she's new here and no one really knows her.

Teacher: She really isn't in a position to control by force and fear, Marie?

Marie: Yeh, and also...about that academic block, that's right too, because sometimes, oh gosh, we have an academic block and the teacher comes along and changes it...

Teacher: The change is upsetting. She really doesn't know how the day goes? All right. Yes, Cathy?

Cathy: I partly agree with Marie but she said and then Chuck said the teacher gets mad. Well, she doesn't understand either, she's the one that's confused; I don't particularly care for substitutes except if we have to have a substitute, then it's okay.

Teacher: A kind of a necessary nuisance, Cathy, who is uncertain about your way of working? Alice?

Alice: When we have a substitute, like we have an academic block, well, not all schools do this, so the substitute is not used to it so she doesn't know what we're doing, and so when she comes she gets mad at us...because she gets confused...

Teacher: The teacher doesn't feel very secure herself in what she's going about. She really doesn't know your schedule? Steve?

Steve: I think that I agree with Cathy, it's like she does not like to have a substitute, like we had one on Thursday and Friday. I don't like it either; it's just like losing someone--like Mr. Vogel, we know how he acts and everything, you know, and when a substitute comes in, we don't know what she's gonna do.

Teacher: She just doesn't know how to run the show in the old way, so you feel that you have lost a person whom you understand as well as a schedule that you understand. Makes you a bit anxious, Steve?

Steve: Yes, that's it!

Teacher: Linda?

Linda: I agree with Steve, because some people they don't know how the substitute's going to act so they just can't do their work, they don't feel secure with themselves.

Teacher: A real uncomfortable feeling, so the uncomfortableness makes you act out. Do all kinds of things because you're feeling uncomfortable, have a tension that you need to get rid of, Linda?

Linda: Yes.

Teacher: Yes, Alice?

Alice: When you lose a teacher, it's like going back to the beginning again. Lots of times we get used to a substitute before our teacher gets back but we know she is only here for a short time and that our teacher is coming back.

Teacher: You know it's going to be just a temporary situation and it's a nuisance you have to put up with? Hmmmmm? Yes, Keith?

Keith: Our teacher has a bell that really works; and, our substitute, when she came, thought that when you ring the bell, you know, you'd sorta keep your seat and put everything down ready for work and you'd forget that she just wanted you to keep your seat.

Teacher: The substitute used the bell as an intervention to help in a different kind of way and it wasn't very helpful, Keith? Yes. Yes, Randy?

Randy: Well, when the substitute came, she kept changing the schedule and we said NO because with Mr. Vogel we each have our own academic block schedule.

Teacher: The teacher kept saying in different ways, "I'd be more comfortable if you changed the schedule all around?" and you said: "No, you know, we know how to do an academic block and we'd like to do it our way?" and so this was kind of a power struggle. The teacher wanted it one way, and you felt more comfortable with it going in the usual way? All right? Debbie?

Debbie: Well, boys feel, boys feel they'll try to do more than girls will, I think, because they're rough and they'll try to do what they know they shouldn't do because they know they can do with a substitute what they can't do with a real teacher; but the girls, not very many girls really try to do things with a substitute because, I don't know, girls just don't.

Teacher: Debbie, you feel that boys show their discomfort by misbehaving more than the girls do? Keith?

Keith: I disagree with Debbie, I don't think that anybody TRIES to get the teacher mad---I don't think anybody tries to irritate the teacher to get her mad at him.

Teacher: You just get irritated because it isn't going the way you think it ought to go, and you don't really set out to anger the teacher?

Keith: Right.

Teacher: Yes, Mark?

Mark: With Mr. Vogel, we just get down to normal, but with a substitute, we just don't know her long enough.

Teacher: If you could get used to her it would be easier, but a substitute doesn't stay long enough for you to get used to her. All right, Cathy?

Cathy: When the substitute rang the bell and said that she wanted everybody in their seats, most of the guys were out of their seats, but that's just what they had on their schedule; when she said to get in your seats, that wasn't very helpful.

Teacher: You were on your schedule and she wasn't aware of this so she wasn't comfortable and asked everybody to sit down. Pretty confusing, Randy?

Randy: I kinda agree with Cathy 'cause she told everybody to get in their seats. We were writing on the board, handwriting as scheduled.

Teacher: The teacher didn't understand? Steve?

Steve: Me and a couple other guys were putting the hose from the fish tank back there to the filter and the teacher, all of a sudden, the teacher she rang the bell and told us to get back in our seats; she didn't say anything, she just walked back to her desk, she just rang the bell and walked right by.

Teacher: And she really didn't give you any directions?

Steve: Yes, we had it on our schedule and everything.

Teacher: And you could have gone right ahead? Yes, Alice?

Alice: I think in order to solve this problem...

Teacher: I wonder, Alice, can we hold the solutions for a moment until Chuck and Tracy get another chance and then let's see if we can see what the hidden problem is before we try to solve it. All right? Chuck?

Chuck: When the teacher doesn't come, we kinda miss the teacher when he's not here ...a similar thing happened at our house, once my mother went to Indiana, in two hours my little brother he started crying because he was lonesome.

Teacher: A very lonesome feeling when the important adult goes away? Debbie?

Debbie: Well, when the teacher rang the bell and said for us to sit down---and she didn't pay any attention 'cause nobody told her, so it wasn't just her fault...it was all of us.

Teacher: Maybe we had a responsibility to help her more, Debbie? Keith?

Keith: Well, she never had an academic block either.

Teacher: She needed help in understanding the academic block? Now, boys and girls, do you know how I try to clarify the hidden problem for you? I think you are old enough to understand how I do this. You have been telling me how you felt and acted---what has happened. In other words, you have been giving data and the data is indicating the hidden problem with which you have been trying to cope. Let me now tell you what the data seems to be saying and then you tell me whether you think so too: Because the substitute doesn't know you and your

Teacher: (continued) day's schedule, she is uncertain. She isn't able to be as knowing a leader as your teacher. This kicks off uncomfortable feelings in you and the uncomfortable feelings cause you to be unable to work as well as you usually do. Is this the problem? Marie is nodding yes. I can see by your nods that you agree. Well, if this is the problem, then what do you suppose we can do about it so the days with our next substitute can be more comfortable?

Keith: Well, we could have, like once in a while have a substitute come in and just visit. Have a certain substitute come to certain classes and she's the only one who goes to that class, then they'd get used to her.

Teacher: Special substitutes would be assigned to special classes so they could visit and get acquainted with the children and the schedule, Marie?

Marie: I think Keith is partly right. If we had the same substitute come in, sometimes she can't come because she has appointments in other schools and if you could have you know, like two substitutes, you know, because one is probably sick, one you could pick.

Teacher: Have two substitutes assigned so that one could always come?

Marie: Yes.

Teacher: Alice?

Alice: Well, like the teacher who substituted, have the real teacher discuss with the substitute what the schedule is, how different classes work.

Teacher: Before a substitute comes in, if it is possible, your own teacher could have a little time to sit with the substitute and tell the substitute how the plan goes?

Debbie: I don't think that would always be possible, but our president could do it.

Teacher: Maybe if the teacher isn't able to do that because of sickness or something, maybe your class president could sit down with the substitute in the morning and go over how the schedule goes for the day?

Debbie: Then it would be easier.

Teacher: All right, Steve?

Steve: I disagree with Debbie because the president, well, he doesn't know what we're going to do that day, like Mr. Vogel in the afternoon just might want to do something different, like put

Steve: (continued)
on a play or something like that, and he might put it on a piece of paper and the substitute wouldn't know where it was or something like that.

Teacher: And the president wouldn't either, you're saying?

Steve: Yes, so it wouldn't be any good.

Teacher: You're saying that you don't think the president could really do this?

Steve: No, the president couldn't do as good a job as the teacher could.

Teacher: All right, you don't think that would be the leadership that you need. All right, Alice?

Alice: You two are friends and you would know when Mr. Vogel isn't going to be in his class and you could always sit down with the substitute and do a good job of it.

Teacher: Maybe since I live right across the hall and Mr. Vogel and I go back and forth all the time that maybe he could let me know how the schedule's going and then I could help the substitute? Cathy?

Cathy: Well, I disagree with Steve and I agree with Alice. Since you've been here with us some time, you know what we're doing. It's like having a specialist, you know what we're doing.

Teacher: And you feel that I would know enough about it that I could supply a little help to the teacher in this? All right, Keith?

Keith: I agree with Steve and I disagree with Alice, because I think, well, you won't have enough time to substitute, you wouldn't be able to come over and do everything that we're doing; in fact, we might know more about what we're doing than you might.

Teacher: You feel the members of this class know more about the schedule than I do and might guide and direct the substitute through the day, Keith?

Keith: Yes.

Teacher: A self-directed kind of activity for this class? Dick?

Dick: I disagree with Alice when she said that Mr. Vogel should talk to you because that would be a waste of time 'cause it's already on the schedule.

Teacher: The schedule is there and the teacher ought to be able to read it. All right, Marie?

Marie: Have our teacher get the written schedule to the substitute the night before.

Teacher: Rather than her seeing it for the first time when she comes?

Alice: I disagree with Marie because well like I was saying...it depends, the substitute might have some questions, well she might be confused on the schedules and if she talked with somebody and asked those questions, well she might not be so confused.

Teacher: Even if the schedule is on the desk or in the substitute's hands maybe the substitute needs help in understanding it.

Chuck: Well, if you read those schedules the night before, certain things might come up that you couldn't do the next day and the substitute teacher knew it, so you couldn't do that... and you would have to make one all over again.

Teacher: Chuck, because there are going to be changes throughout, you think the help in her leadership really belongs in the class rather than in somebody outside? All right, Steve?

Steve: Yes, I agree with what Alice said because I think we could tell the substitute, because if the president tells him, then the president might have been sick and just gotten back and not know what went on because Mr. Vogel might have changed it.

Teacher: You're going back once more to the responsibility of the class? Jim?

Jim: We usually have group discussion before we really decide on anything. If we have changes, we could tell the substitute about them during that period.

Teacher: Jim, you feel you can use your planning period the first thing in the morning to help the substitute?

Dick: Yes, really trying to plan the whole day and then give her directions. We kinda do this already so this would not be anything new from what we're doing already.

Teacher: The substitute and you plan together?

Cathy: About making schedules out the night before, well, that's not good because if Mr. Vogel is going to be sick and he does not know it until the morning, you know, he does not know he's going to be sick in the night time.

Teacher: Cathy, maybe Mr. Vogel would not know when he went to bed that night that he's going to be sick the next morning and then it wouldn't be possible for him to do the schedule the day before. Yes, all right.

Curt: Well, the president could be sick and you could be sick so.....

Teacher: Curt, about the only real safe route to go is for the class to help the substitute directly with her leadership throughout the day? (Yeahhh!!!) All right, Dick?

Dick: Well, I was saying that well I disagree with Marie when she said the schedules the day before, because it's on the schedule, I mean Mr. Vogel has one on the desk.

Teacher: Every teacher has to leave one on the desk all the time, the schedule for the next day even though he makes changes in it? I guess what I'm also hearing people say is that even though a schedule for the next day is on the desk that it is very difficult for a new person to come in without some leadership help and really interpret that schedule and go through the whole day with a lot of comfort to everybody. All right, Steve?

Steve: Well, this is your problem here too because Alice said the first time for you to come in, right? Yes? Well, I want the school to schedule the substitute teacher and all that, but what happens if you're gone away, if the president is sick like Dick said and if Mr. Vogel doesn't know he's going to be gone if he gets sick that morning, he can't tell the substitute anything, he can't tell the president anything, he can't even tell you anything and you'll be gone so the class will have to tell her.

Teacher: In some way the members of this class have to help with the leadership, that we can't really depend on these outside people being available.

Steve: Yes.

Teacher: All right, Marie?

Marie: In last year in grade school, we should be able to help the teacher and show her leadership because we've been in this school so long.

Teacher: In some way this class, because it is a 6th grade, ought to be able to take over the problem and help the teacher with her leadership.

Keith: Yeah, what I was thinking, if all of us, well all of us can do it. We should all be able to tell almost everything in the classroom to the teacher, so why would any one person have to do it when we can all do it?

Teacher: If you use what power you have right here you can offer the leadership help to a substitute teacher, Linda?

Linda: We might not have to tell the substitute except for the first time, uhhh, what we do because if we have the same one over, then she knows what we're gonna be doing.

Teacher: The first day is the important one, Linda? Now, boys and girls, it seems to me that it has been helpful for you to have pin-pointed the problem with which you have been trying to cope and I think that you've come up with some very good solutions. It seems to me that the major solution offered was that in some way you'd have to give the substitute the leadership help right out of this class and not really depend too much upon other people such as myself or Mr. Vogel. The next

Teacher: (continued)

time you have a substitute, I shall be very interested to see if in your planning half hour and throughout the day, you as a group can help the teacher strengthen her leadership. You have worked very hard on this problem. Let's see how your solutions work the next time your teacher has to be away. I'll come back and you can tell me how you think they worked.

APPENDIX M

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A GLOSSARY OF TERMS WITH SPECIAL MEANINGS AND DEFINITIONS AS THEY ARE USED IN RELATION TO SELF ENHANCING EDUCATION

ALIENATION - manifestations of psychic energy which limit physical and/or psychological nurture, and freedom to exercise innate powers.

AUTHORITY, "SEE" - one who is seen as the authority figure in a SEE group because of his special knowledge or skills, and whose viewpoint is to: see others as unique resources; invite responsibility for self; provide stable limit security; help set penalties rather than punish; seek feelings and perceptions prior to decisions that affect group members.

AUTHORITY, TRADITIONAL - the power or right to give commands, enforce obedience, take action, or make final decisions.

BACKLOG OF EXPERIENCES - past experiences that influence the present perception of a situation.

BACKLOG OF PURPOSES - established purposes that cause the present perception to be selective.

BIOLOGICAL STRUCTURE - organic characteristics of the individual, many of which may cause perception to be selective.

BONDS OF TRUST - occur when two people, through their interaction experiences, have mutually learned it is safe to be congruent and forthright in behavior, feelings and perceptions without having to fear rejection.

CONFRONTATION - the raising of an issue which is making one uncomfortable with another person. Done in a face to face, congruent, and forthright manner, showing the personal ownership of one's own feelings or perceptions rather than judging the behavior of the other person.

CONGRUENT MESSAGE - one in which verbal and non-verbal behavior are consonant not contradictory.

CONSCIOUS SELF - a sea of awareness in which things take place.

EVALUATION - the SEE processes designed to distribute assessment among participants through personal responses to performance instead of judgment.

EXPERIENCE - the individuals unique perception of a situation as influenced by the quality of his perceptive process.

HATE - the inherent ability to generate the following sequence: to experience unpleasant feelings; to have a reaction toward that which caused them ranging from dislike to despise; to use energy to adjust the organism by such behaviors as to resist, feign, flee, defend, attack, fight, overcome, or control.

"I" MESSAGE - a message containing your feelings or perceptions about the subject matter, showing personal ownership of them.

INNATE - inborn or naturally present.

INTERVENTION - an input calculated to modify behavior without a win/lose resolution.

INVOLVEMENT - investment of interest.

ISLAND CHILD - a youngster who withdraws from the group voluntarily, or by invitation, until able to meet the social behavior set for the situation.

LEARNING OPPORTUNITY - any situation in which knowledge or skills can be acquired OR any situation or circumstance which can be experienced.

LEARNING OPPORTUNITY DESIGN - structuring a learning situation as a process to provide investment by all participants in: the learning problem; the purpose; the thought processes to be used; the activity involved; the social behaviors to be used; an evaluation of performance.

LOVE - the inherent ability to generate the following sequence: to experience pleasant feelings; to have a reaction toward that which caused them ranging from liking to intense loving; to use energy to adjust the organism by such behaviors as to (1) invest interest in ourselves and the world of things and people, (2) respect ourselves and others, (3) care for things, ourselves, and others, and (4) engage in the socializing activities of work, play, hope, faith and love.

MODEL - a person or situation perceived by someone as an example to be followed or rejected and/or a person or situation available for perception, whether consciously presented for this purpose or not.

NURTURE - those factors which can be used to meet common human physical and psychological needs.

PARTICIPATION - active involvement as a resource of feelings and perceptions.

PROBLEM SOLVING - the SEE process designed to modify situations and effect change in ways acceptable to participants.

PROCESS - an orderly series of steps designed to achieve a defined goal or purpose.

REFLECTED IMAGE - how I see you seeing me.

PSYCHIC ENERGY - the inherent ability of an individual or group to adjust the total organism to its needs, and to confront and modify the environment and meet its demands.

QUALITY OF THE PERCEPTIVE PROCESS - that which characterizes the current perception.

REFLECTIVE LISTENING - becoming aware of feelings and perceptions you read in another person's verbal or non-verbal message and presenting them without judgment for corroboration.

SELF EVALUATION - assessment of one's own performance.

SELF MANAGEMENT - assuming responsibility for appropriate personal behaviors.

SOCIALIZATION - manifestations of psychic energy that engender physical and psychological nurture, and freedom to exercise innate powers.

SOCIALIZING CHANNELS - areas of human behavior that are perceived as nurturing uses of psychic energy.

SOCIAL SKILLS - ways of behaving which children identify, clarify, agree to, and feel appropriate to a given activity.

STABLE LIMITS - behavior expectations which limit absolute freedom of action for the safety and well being of self and others. These limits, if kept stable, are perceived as offering the security of unchallenged movement within the accepted boundaries.

TRADITIONAL - conventional, customary, prevailing.

UNIQUE RESOURCE - the individual as the source of his own feelings and perceptions.

"YOU" MESSAGE - a verbal message portraying judgment of the subject matter, rather than a communication of the feelings or perceptions the subject matter triggers in you.